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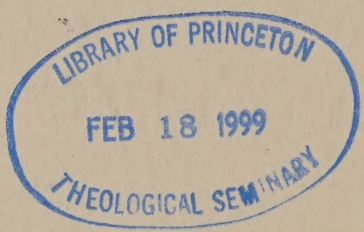

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THE UNIVERSITY WORK OF THE UNITED LUTHERAN CHURCH IN AMERICA

A STUDY OF THE WORK AMONG LUTHERAN STUDENTS AT NON-LUTHERAN INSTITUTIONS

By
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Teachers College, Columbia University
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There are many other individuals to whom thanks are due. Among these are the student pastors who furnished information, a large number of students who responded to requests for data, and the other denominational secretaries of university work who replied to inquiries concerning the work of their own denominations. The student pastors at Philadelphia, Pennsylvania; Ithaca, New York; State College, Pennsylvania; Indiana, Pennsylvania, and Chapel Hill, North Carolina, gave generously of their time and the author is greatly indebted to them for the details of their work with students.

It is the hope of the author that this study may stimulate and promote religious work by the various denominations at the tax-supported and independent institutions of the country, and that further studies may unfold in a larger way the potentialities of such work and measure more definitely its evident results.

H. M. LeS.

Durham, N. C.
January 1929.

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CHAPTER I

PURPOSE, PLAN, AND PROCEDURE OF THE STUDY

It is generally recognized that the effectiveness of the educational policy of any church is dependent in no small way upon the type and extent of guidance which is provided for the sons and daughters of the church who are in attendance at institutions not under church control. The possibility of utilizing the educational facilities provided by tax-supported or independently endowed institutions and supplementing these opportunities with a vigorous, well-balanced religious program in these institutions is making a strong appeal to the churches. It was the desire to learn of the policies of the Lutheran Church in this regard that led to the inclusion of this section in the Lutheran survey.

The purpose of this study is fivefold:

1. To ascertain as nearly as possible the extent and character of Lutheran work for students at non-Lutheran institutions.
2. To discover the various types of Lutheran student work, the general program and its emphasis, the financial situation, and the equipment and personnel requirements maintained.
3. To study the Lutheran students who are in attendance at certain non-Lutheran universities.
4. To discover certain needs in this field which might be met in such a constructive way as to increase greatly the effectiveness of the student work.
5. To enable the Lutheran Church to see its religious education program as a whole, so that it might make its plans in the light of all needs and opportunities.

The means used in conducting this investigation were:

1. Personal interviews and correspondence with the Lutheran leaders who have been in touch with the history, development, and present status of the work for students.

2. Blanks sent to all the pastors who are working with students at non-Lutheran institutions.
3. Personal visits made to five student centers for a first-hand observation of what was being done and for a discussion of the work with the Lutheran pastor.
4. Blanks distributed among the Lutheran students at the various centers visited.
5. Official documents and publications.
6. Blanks sent to other denominational secretaries in charge of student work in order to discover the policies and activities of other churches.

In accordance with these plans a blank was sent to 141 student pastors whose names were supplied by the secretaries in charge of student work for the United Lutheran Church in America. Visits were made to certain centers, selected because they seemed to be typical and within easy reach of New York City. They were: (1) Philadelphia, with its many educational institutions; (2) Ithaca, New York, where Cornell University is located; (3) Indiana, Pennsylvania, where one of the Pennsylvania state teachers colleges is located; (4) State College, Pennsylvania, where the Pennsylvania State College is located; and (5) Chapel Hill, North Carolina, the site of the University of North Carolina. About twenty-eight hundred student blanks were distributed among the students at these institutions. Special blanks were sent to the eight denominational secretaries designated by the office of the Council of Church Boards of Education as being in charge of student work.

CHAPTER II

HISTORICAL STATEMENT

In order to appreciate the present status of student work of the United Lutheran Church, it is necessary to know something of the beginnings of the movement. The present program must be judged in the light of the fact that the whole development has covered a period of only twenty years. Moreover, the active promotion of this type of work has come only within the last decade. The following historical statement covers briefly the development prior to the merger in 1918. Student work had been given no official recognition in the General Synod nor in the Synod of the South. Historical data for this period include, therefore, only the work carried on by the General Council.

Beginnings of Lutheran Student Work at The University of Wisconsin

The earliest student work in the Lutheran Church was that undertaken by the General Council at Madison, Wisconsin. In the Minutes of the Third Biennial Convention[1] of the United Lutheran Church the following statement concerning student work appears:

> Attention has been called to what seems to have been an inaccuracy in the report of the Board two years ago which was inadvertently made in reciting some of the early experiences in the University Student work in the Lutheran Church as originally conducted by the former General Council. For the sake of historical fairness and accuracy, the Board would herewith make the following statement which it regards as a correct statement of the beginning of this important Department of its work.
>
> It was in July, 1907, when the University Student Work in the Lutheran Church in this country began at Madison, Wisconsin, at which time the Board of Home Missions of the General Council, then under the administration of Rev. J. C. Kunzmann, D.D., General Secretary, located a pastor at the University of Wisconsin, with instructions to study the field and ascertain whether the Lutheran students there would welcome a pastor and

[1] *Minutes of the Third Biennial Convention of the United Lutheran Church, 1922*, p. 228.

Church that aimed to meet especially their religious needs. Through the efforts of Rev. W. K. Frick, D.D., of Milwaukee, and the District Field Missionary of the Home Mission Board, Rev. A. C. Anda, services had been conducted for several months, chiefly from the Chicago Theological Seminary.

This was made possible by the organization of a congregation of thirty-six members, composed of both students and townspeople. A call was extended by the congregation, in coöperation with the Home Mission Board, to Rev. Howard R. Gold to become pastor, and thus the first University Student Pastorate was established.

From this time a definite policy and program of work was developed and maintained without interruption. From this beginning it was extended to other universities. At the meeting of the General Council in Minneapolis, a few years later, a special committee was charged with the supervision and promotion of this department of work. Thus when the United Lutheran Church was organized, the program of activities and the funds of this committee were merged into the newly created Board of Education, members of this committee becoming members of the Board.

Since the merger, the work has been continued and greatly enlarged in scope, as the Department of Religious Work in State Universities of the Board of Education of the United Lutheran Church in America.

In the report of the president of the Synod given in the Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest [2] in the year 1909, we find the following reference to the importance of this type of work in which the establishment of a Committee on College and University Student Work is urged:

The religious instruction which is imparted to our students in our state universities claims the attention of all Christian people, and to my mind calls for some action by this body. At the present time there are at least 3,000 students attending our state and non-Lutheran universities. The recent article by Mr. Bolce in the Cosmopolitan on "Blasting at the Rock of Ages" has brought the need of Christian instruction at the state universities before us in an impressive way. At the University of Wisconsin there are 600 Lutheran students and our loss among them is amazing. We lose to the other churches because they are well equipped, and to rationalism. To see our young people turn from the church altogether is a serious matter. It is pathetic to see them enter the atmosphere of these universities and lose their religious enthusiasm. The church has a splendid opportunity to win and retain these laymen who are bound to be future leaders. The universities are proud of the Scandinavian and German blood. Our young men and women are among the leaders in each department in the University of Wisconsin. The church can obtain recruits for the ministry at the State University. Brother Gold has persuaded three students from the

[2] *Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest in the Year 1909*, p. 19.

University of Wisconsin to enter the ministry and has a fourth one seriously thinking of it. At each of the state universities there should be a parish house and student-pastors who can give their whole time to such work. In view of the importance of this work, I would recommend that a standing committee on College and University Student Work be appointed at the time of appointment of the regular committees, and that this Committee make its first report to this convention Synod. This Committee to be composed of a pastor from each educational center and three lay delegates.

Another reference[3] gives the report of the Committee on College and University Student Work which was appointed at this meeting:

Your committee has had under consideration the question of Christian work among the Lutheran Students in State and non-Lutheran Universities and Colleges. They have made the conservative estimate based partly upon actual census that at least 2,500 Lutheran students are educated at the three centers: Madison (500); Minneapolis (1,000); and Fargo (1,000). There are at least 5,000 students in the various higher institutions of learning at Fargo and Moorehead. These students are bound to be leaders in secular and church activities if kept in touch with the church. Those three places, among many others, viz., Madison, Minneapolis, and Fargo, demand immediate attention. In order to take definite steps toward meeting the needs as they exist, the committee begs to submit the following recommendations and asks their adoption:

1. That a standing committee of at least six (6) members be appointed by the President of the Synod to have charge of this work.
2. That local committees be appointed to conduct the work at the points requiring attention.
3. That a sum of $100 be appropriated for the work at Madison and at Minneapolis, and $50 for the work at Fargo, provided an equal sum is raised by the local committee at each place.
4. That the standing committee appointed by the Synod endeavor to secure at least two Lutheran lecturers to appear at the above-mentioned centers under Lutheran auspices, during the coming school year.
5. That the following resolutions be adopted by Synod and sent to the General Council:

WHEREAS, upwards of 3,000 Lutheran Students are in attendance at the non-Lutheran and State Universities and Colleges of the United States and Canada, and

WHEREAS, no sympathetic and adequate effort is being made to provide them with Christian instruction and to keep alive their interest in the Church, and

WHEREAS, by this neglect the Lutheran Church is constantly suffering great loss in her membership and the influence of her educated youth, the coming leaders in the communities in which they reside,

[3] *Minutes of the Nineteenth Annual Convention of the English Evangelical Lutheran Synod of the Northwest in the Year 1909*, p. 42.

The English Evangelical Lutheran Synod of the Northwest, hereby earnestly recommends that the General Council of the Evangelical Lutheran Church, at the convention to be held at Minneapolis, take definite steps toward a proper and adequate solution of the problems of Christian instruction at the state and non-Lutheran institutions of learning in the United States and Canada. . . .

On motion the report was received, considered item by item, and adopted in the above form.

On motion it was resolved that the standing committee to be appointed by the President be empowered to raise the funds and carry on the work.

The above report shows a thorough understanding of the issues involved as well as a determination to make the Church realize that it had neglected its responsibility for religious work among students. While this movement was being initiated in Wisconsin, a similar interest in student work was developing in Philadelphia.

Work in Philadelphia Begun in 1909

In 1909 a committee of Philadelphia laymen organized themselves to promote religious work among the Lutheran students at the University of Pennsylvania. A complimentary dinner was given; students were made to feel the interest of this group of men and assured of their readiness to help in every possible way. The dinner became an annual affair and one of the Lutheran students at the university was employed to locate all Lutheran students so that they might be included in the invitations. From 1909 to 1917 very little more than this was done in Philadelphia.

Dr. C. P. Harry became University pastor in Philadelphia in 1917 at the call of the Committee on University Work of the General Council. He was the first pastor of the Lutheran Church to give full time to university work. He was not responsible to any local congregation. He worked in and through the local churches in Philadelphia, principally the Church of the Holy Communion, and developed his own program at the University, working in coöperation with the campus religious forces.

The Beginning of Student Work in New York and New England

A committee on "Securing More Men for the Ministry" made the following report [4] to the New York and New England Synod in 1911. This marked the beginning of student work by this synod.

[4] *Minutes of the 10th Annual Convention New York and New England Synod, 1911*, pp. 36–37.

The Church is not in touch with young men at the great Universities. Not all our ministers can be trained at the church institutions. Every Lutheran Church near a University or College has a distinct duty to Lutheran students, and by exercising it may exert considerable influence upon the life of the Church. Wherever the size of the institutions warrants it, the Church at large should call a man especially endowed for the service of young men to devote his time to being a students' pastor. It is just to our Lutheran students, and necessary to our own welfare.

In view of all this we recommend the following action:

That a committee of three be appointed at this convention to investigate the matter of calling a students' pastor, and to report its findings at the next convention of Synod.

The following report was made one year later: [5]

At the last meeting of Synod in Christ Church, Brooklyn, it was resolved: "That a Committee of three be appointed at this convention to investigate the matter of calling a students' pastor, and to report its findings at the next convention of Synod." This was assigned to a committee, appointed in 1910, which after careful study and investigation begs leave to submit the following report:

. . . Statistics show that in the five great Universities of Cornell, Syracuse, Columbia, Yale, and Harvard, all in our field, there are 25,000 students. . . . Three out of four of our leading men of to-morrow are now at higher institutions of learning. One hundred and fifty of these men at Cornell University are Lutheran, forty at Syracuse, two hundred and fifty at Columbia.

The committee could get no figures from Yale or Harvard, but assumes they would be no less startling than those that were given. A conservative estimate of the number of Lutheran students at these five universities would place it at not less than 800. These men will be the leaders in the next generation. What is our Church doing to get the value of their increased usefulness?

All of these universities have college Christian Associations. How do they meet the men's needs? We find that they reach a bare average of 25 per cent of the total enrollment, or one student in four. These Associations arise out of the University life and strictly so. Their spirit is one of comradeship. Their secretary is a brother to the men. But when the students face questions and doubts and assaults upon their morals, they have no one to whom they may turn. . . . The church cares for its young men until they enter, and then whether they join the Christian Association or not, there is a break. Is it to be expected that these men will resume their work in the church after graduation, when they have none but a nominal connection with it during their college course? And if they do take part again, will they find themselves knowing its work, or in harmony with its life? It may be urged that these men should go to a church institution,

[5] *Minutes of the 11th Annual Convention New York and New England Synod, 1912*, pp. 30–31.

and it is deplored that they do not, but we are dealing now with the question of what is actually done, and not what ought to be done.

The Lutheran churches in the University towns cannot supply the need alone. Their pastors are rarely notified when Lutheran students come to the institutions, and even still more rarely in time to sustain their church life. The pastors are unable for want of time to look up the men as they come, and to interest them in the work. Many institutions are in towns where there is no Lutheran church at all, and, if the men are to be reached, it must be done from the outside.

Nor is it simply a question of building a Christian character, but of conservation of wasted forces. Lutheran students at the universities are an immense potential resource. To be conserved these men must retain a continuity of interest in the Lutheran church during their course, if they are to be worth anything to it afterwards. The church, too, must know the men at these centers and must make them feel its interest and coöperation in their problems. The man to do this is one who has a knowledge of and hearty sympathy with his church, a living interest in all its work, and a ready sympathy with the problems and aspirations of young men. This is the first step towards getting more men for the ministry; the development of power for our Mission and Educational Boards; and the guarantee of a still more efficient and effective laity.

This Synod has on its territory the greatest and best-known institutions in the country, where men increase their power of usefulness a hundredfold. So far no effort has been made to turn this power to the Church's use, though it could ill afford to waste it. To continue this course, in the opinion of the committee, is to set light by our faith, to neglect morals, and to waste great strength.

In view of this condition, carefully considered, and to meet our obligation to our Lutheran students, we recommend:

1. That the Executive Committee be empowered, upon nomination by the committee, to call a Students' Pastor, who shall take up the work among the Lutheran students of Cornell, Syracuse, Columbia, Yale and Harvard Universities, in connection with the local churches, and that the amount of the salary be determined by the Executive Committee.
2. That the Committee on "More Men for the Ministry" be continued to prosecute further the matters entrusted to it, and that in the dissemination of literature and information on this vital subject to expend a sum not exceeding $50.

Upon the acceptance of the above recommendations the committee wasted no time in launching the work, as is shown by this excerpt from the committee report in 1913:[6]

Following the action taken at the Boston Convention, the Executive Committee called the Rev. Samuel G. Trexler to become the Students'

[6] *Minutes of the 12th Annual Convention New York and New England Synod, 1913*, p. 23.

Pastor of the Synod. Pastor Trexler assumed his duties December 1, 1912, and from that very inception his work at the leading Universities of New York and New England seems to have been markedly successful. It is hoped that these activities, so auspiciously begun, will be continued without interruption. It is suggested that our pastors read his report to their congregations, solicit special contributions for this worthy object, and forward to the Students' Pastor the names of young men who attend the institutions which he visits. It is certain that we shall follow this new work with more than ordinary interest. Let us pray for its success.

These quotations from the committee's reports are given in order that the ideas and feelings which predominated at the beginning of this movement may be made clear. The report in 1912 constituted a call to action and the Lutherans of this synod responded.

Dr. Trexler traveled two years among the universities of New York and New England. He obtained a ready *entrée* into all the universities, but felt that the general plan failed because of its lack of continuity. Resident pastors seemed to him necessary to give continuity to the work; hence Cornell was selected for a concentrated effort. Rev. C. A. Ritchie and Rev. John Hassler visited Cornell while a permanent resident pastor was being secured. Dr. Edwin F. Keever assumed the responsibility in 1916 but resigned in 1917 when ordered overseas. At that time Rev. William M. Horn, pastor of the Church of the Advent, New York City, became the Lutheran Student Pastor at Cornell.

The movement to secure adequate equipment for the work at Cornell began in 1915 with the students asking for aid. In 1917 authority was granted the resident pastor to raise $6,000 for a house which would serve both as a home for the pastor and as a center for student activities. From this date the development was steady, and in 1922 the $145,000 church, which now so adequately houses the work, was completed.[7]

The Beginning of the Department of Women Students[8]

At a meeting of the Council of Women for Home Missions, December 1913, Miss Anna Senor, of the General Council, Pennsylvania Ministerium Society, was appointed on the Committee on Home Mission Interest in Schools and Colleges, including summer conferences. At this time interest was aroused in work among

[7] Trexler, S. G., *Crusaders of the Twentieth Century,* Chaps. IV and V. The Macmillan Company, New York, 1926.

[8] Data for this section furnished by Mrs. Charles L. Fry, Philadelphia, Pa.

college girls. In the meeting of the General Council Women's Missionary Society, in 1914, reports were received from Miss Anna Senor and Miss Flora Prince (of the General Synod Woman's Missionary Society) on their attendance at summer student conferences at Eagles Mere and Lake Geneva. Both urged the appointment of a secretary of mission interests in schools, colleges, and summer conferences.

The issue of *Lutheran Women's Work* for July 1917, of the General Synod Women's Missionary Society, contains a report by Miss Sara Van Gundy, in charge of the Student Branch of the Young People's Department. In this report it was stated that a movement to develop the religious life of college students and to train college women for Christian service had attained great importance within the last two years. It was reported that in the first year of this biennium, 1915-16, an interesting experiment in coöperation was made by the Executive Committee of the General Synod and the General Council, a secretary being appointed from each board to divide the work of attending college conferences, the boards to share the expense. Literature was prepared and distributed in colleges and state universities; data were secured by reply cards, furnished by a coöperative literature committee. With the aid of field secretaries, Miss Van Gundy and Miss Annette Kaehler attended most of the student conferences, except those on the Pacific Coast. The appointment of a student secretary to visit institutions was urged in order to learn to know Lutheran students, and to help them in making their choice of life work. Prior to this time, in September 1915, the General Council Women's Missionary Society had taken action recommending the appointment of a student secretary.

The Mission Worker for December 1917, gives a report by Miss Kaehler, Student Secretary, as follows:

> The past two years have seen steady increase in work. Work in colleges has been made possible by provision of funds by the Lutheran Women's League of Philadelphia. The work in colleges consisted of a two weeks' trip to six colleges in the south, through which 425 Lutheran students, and 800 students in all, were reached. Requests from other colleges for such visits were received. Recommendation was made to the Executive Committee of the Women's Missionary Society of the United Synod South, of the General Synod and of the United Norwegian Church that each body appoint two representatives to act as a Joint Committee on Student Work to consider plans and means of financing more intensive work.

On April 15, 1916, the Lutheran Women's League of Philadelphia was organized. It emphasized Lutheran student work from the beginning, and its activities had much influence in the final appointment of a secretary for Lutheran women students. The League received a request from the Board of Education of the United Lutheran Church in 1918 to coöperate with the Board in fostering contacts with Lutheran women students in Philadelphia and vicinity. A student committee was then appointed, and its work proved most valuable. Students in small groups were entertained informally in order that they might meet the student committee and other interested women. This plan was most successful. At the beginning of this work large student meetings were held, but in these the individual contacts between women and girls were not established and, consequently, the results were disappointing.

This Philadelphia program laid the foundation for the Department of Women Students of the Board of Education of the United Lutheran Church. When the three synods were merged in 1918, there was a definite effort to provide a plan for the promotion of student work in the non-Lutheran colleges and universities of the country. The organization of this work, as well as its plan and program of activities, is described in the next chapter.

CHAPTER III

ORGANIZATION

Student work in the United Lutheran Church is promoted, supervised, and directed through the Board of Education, through synodical committees appointed at the request of the Board and coöperating with it, through local congregational committees, and through student organizations. All of these various organizations are intimately related, and have developed coöperatively. Because all four often function at one particular center, the highest degree of coöperation must be maintained.

The Work of the Board of Education

Before the merger of 1918, student work was officially promoted in only one of the three general Lutheran bodies which formed the United Lutheran Church. The work had developed to such an extent in the General Council, however, that it was to be expected that some provision for continued growth throughout the whole church would be made in the newly constituted Board of Education. At the first meeting of this board held in Washington, D. C., December 17, 1918, the following resolutions were adopted:

> Resolved: that student work in non-Lutheran institutions be continued by this Board, and that a secretary at a salary of $2,600 per annum, office and traveling expenses to be allowed, be sought by the Executive Committee to organize and extend this work, and nominated by the committee to the Board for election as soon as possible.
>
> Resolved: that in view of the need of secretarial service among women in educational institutions we direct the Executive Committee to seek, and secure if possible, the coöperation of the Women's Missionary Society looking to the employment of a woman secretary for the work.

These two actions mark the beginning of the work of the United Lutheran Church for its students in non-Lutheran institutions, and it is significant that these resolutions were passed at

the first meeting of the new Board of Education. Authority for the same may be found in Article VIII, Section I, of the Constitution of the Board of Education which deals with "Duties, Powers, and Functions of the Board." This reads in part:

It shall have authority to appoint pastors and other agencies for the prosecution of religious work among students.

At this same first meeting the Board, in planning for its annual budget, named four causes worthy of support, two of which were work in non-Lutheran institutions and work among women students in Lutheran and non-Lutheran institutions. It also voted a definite salary to the student pastor at the University of Pennsylvania of $2,100 and $300 for expenses. It also approved the plan of the Luther Memorial Church at Madison, Wisconsin, to raise $50,000 for equipment necessary for the maintenance of student work.

The interest in work among students which was in evidence at the first meeting of the new Board has continued. At the meeting of the Executive Committee in Harrisburg on February 11, 1919, the chairman reported that he had conferred with the Women's Missionary Society and that it had taken action as follows:

Resolved: That when the Board of Education of the United Lutheran Church is ready to take up Student Secretary Work, this Society assume the support of a woman secretary.

In view of this report it was voted:

that we hereby elect Miss Mary E. Markley as secretary of the Board for work among women students, subject to the ratification of the Board of Education, to assume the work at the earliest possible date, and that the Executive Board of the Women's Missionary Society be advised of this action.

In this step there was a combination of educational and missionary interests. For the first time in any Protestant denomination a woman representative of a Board of Education combined in one office this double approach to students. Action was also taken to secure another secretary for work among students. It was voted that:

the Rev. Paul H. Krauss be elected as a secretary of this Board with a special view of work among Lutheran students at non-Lutheran institutions of learning.

At the meeting of the Board of Education at the Church of the Advent in New York City on May 7 and 8, 1919, the actions of the Executive Committee in selecting secretaries to do work among students were approved. This gave an initial organization to the student work of the Lutheran Church which may be said, therefore, to have been begun on a national scale in the fall of 1919.

The by-laws of the Board of Education were adopted at a meeting held in Harrisburg, Pennsylvania, September 16, 1919. Article III deals with "Secretaries," and reads in part as follows:

> There shall be a General or Executive Secretary and, at least the following Departmental Secretaries; namely, First, Institutions; Second, Recruiting for the Ministry; Third, Lutheran Students in non-Lutheran Institutions; Fourth, Women Students.

Article IV sets forth the "Duties of Secretaries."

> *Secretary for Lutheran Students in Non-Lutheran Institutions.*—This secretary shall organize and conduct the work of ministering to Lutheran students who may be in attendance in non-Lutheran institutions, especially State Universities; he shall assist in conserving their religious life and loyalty to the church; he shall coöperate with local agencies in sympathetic service to these students; and he shall do his utmost to secure from this large Lutheran resource recruits for the ministry and other forms of Christian service.
>
> *Secretary for Women Students.*—This secretary shall give her attention to the religious interests of the women students in both Lutheran and non-Lutheran institutions; she shall coöperate with pastors and congregations in having young women of the church attend the institutions of higher education of the Church; she shall coöperate with the Foreign, Home, and Inner-Mission agencies of the Church in assuring and training workers in their fields, and she shall represent the Board by such visitations of congregations, schools, conferences and assemblies as may be deemed wise.
>
> The work of each secretary shall be subject always to the direction of the Board or its Executive Committee. All secretaries of the Board shall be advisory members of the Board and the Executive Committee.

Article V outlines "Standing Committees." It reads in part:

> There shall be a standing committee, consisting of five members, for each of the following Departments: Institutions, Recruiting for the Ministry, University Students, Women Students, and Literature. Each Departmental Secretary shall counsel especially with the Standing Committee for his Department.

The Board of Education has continued practically the same organization up to the present time. An assistant secretary for women students has been added to the staff. This action was

taken at the semiannual meeting of the Board in Washington, D. C., December 7, 1920. The Committee on Women's Work made the following recommendation:

It is recommended that an Assistant Secretary for women students be employed on part time until the end of this scholastic year at the rate of $500 a year, and that we welcome the financial assistance to this end proffered by the Missionary Society of the Synod of New York and New England through its student work committee. This assistant shall be under the direction of the Secretary for Women Students.[1]

It was voted: that Miss Mathilde Peper be elected to the position of assistant to Miss Markley in women's student work.[2]

This assistant secretaryship proved a permanent arrangement and the missionary societies of the New York and New England Synod and the Ministerium of Pennsylvania are contributing $1,000 a year toward the salary.

The University Department

The Rev. Paul H. Krauss, the first secretary of the University Department, resigned in the fall of 1920, and Rev. C. P. Harry assumed the secretaryship the following spring. At the meeting of the Board of Education on May 2, 1922, the following action was taken in order that the new secretary might speedily get in touch with the conditions throughout the whole country:

That the Board endorse the plan of the University Secretary to divide the field into a number of regions, or districts, to be supervised by regional secretaries, the regions and the secretaries to be determined by the University Secretary from time to time as the best interests of the work may demand, the regional secretaries to report to the University Secretary.[3]

These regional secretaries functioned for a period of two years, at the end of which time the secretary felt that there was no longer need for this type of work.

One can obtain only a very general conception of the actual work of the Board from the statement of duties contained in the by-laws. In an official statement of policy adopted by the Board of Education,[4] however, we find the following:

The entire United Lutheran Church has recognized its responsibility for Lutheran students, and through the Board of Education is prepared to

[1] *Minutes of the Semiannual Meeting of the Board of Education, December 7, 1920*, p. 78.
[2] *Ibid.*, p. 82.
[3] *Minutes of the Meeting of the Board of Education, May 2, 1922*, p. 159.
[4] *Ibid.*, p. 294.

render assistance to synods and congregations in discharging their responsibilities to the students in their territory.

In the light of this general principle the secretary is carrying out the following program:

1. Contact is maintained with the pastors in 141 student centers, scattered from coast to coast, and attempts are made to give them vision, techniques, and inspiration for work with the Lutheran students within the bounds of their parishes. This is done partly through literature and pamphlets prepared by the department dealing with the problems and methods of work; partly through personal letters which deal with the specific problems of a particular center; and partly by personal visits so that guidance can be given on the basis of direct observation of the situation. As an indication of the extent of the program we find that the secretary visited 68 institutions from December 1, 1926 to December 1, 1927, and traveled 31,470 miles in making this round of institutions and in attending conferences. At this rate it would take more than two years for the secretary to visit all the centers where there are Lutheran students. In the light of this fact literature and letters gain added significance, since fully 50 per cent of the student centers can be reached only in this way during any given year.

2. During the present year $17,820 has been distributed among the various centers in such a way as to give the greatest stimulation to student work, and at the same time to conserve the program already in existence. In order to do this the secretary must be familiar with the needs of local fields and with the financial resources available in these fields. Local churches and pastors are assisted in drawing up a budget for student work, and in planning ways and means to meet that budget.

3. Various training and inspirational conferences are called and directed for student workers. Such conferences greatly facilitate the general work of supervision, for in them the principles and procedures of student work may be set forth to a large group with greater economy of time than is possible through the use of the personal interview. From December 1, 1926 to December 1, 1927 the secretary attended 73 sessions of various conventions in which contacts were made with the workers in the field. To these may be added 107 other meetings with student groups and committees in which attention was given to student

problems. Such conferences are of inestimable value, not only because of the contacts of pastors and students with the secretary, but also because of the information and inspiration which come from the relations of pastors with pastors and students with students as they face common problems.

4. In measuring and testing the effectiveness of the work reports dealing entirely with objective data are gathered. As time goes on other means of measurement should be devised which would enable the secretary to ascertain more definitely the character of the work which is being done. On the bases of the reports and measurements the secretary determines his program of supervision and support. Other questions might be added to these report blanks, but the blank must not be burdensome if replies are to be received in large numbers. These blanks make clear the theory upon which the pastors are proceeding, but do not indicate accurately the amount of time the pastors give to students.

5. While it is true that the secretary is concerned chiefly with the administrative problems growing out of the work of the various centers, attempts are also made to establish as many personal contacts with students as possible. For the year December 1, 1926 to December 1, 1927, the secretary reported 384 interviews with students. The Department of Recruiting of the Board of Education is primarily responsible for personal work with men students, but the University Department is also concerned with this feature of the work.

The Department of Women Students

The Department of Women Students has a program similar to that of the University Department:

1. The two secretaries use the threefold approach to the various student centers: literature, personal letters, and visits. During the year from December 1, 1926 to December 1, 1927, they visited 126 institutions and student groups. Sixteen of these were Lutheran and 110 were non-Lutheran colleges and universities. Through the help of an assistant who is not burdened with administrative responsibilities this record was possible, for the assistant made 78 of the 126 visits. About 10 per cent of the Department's time is given to Lutheran colleges; the rest to the large number of Lutheran women enrolled in non-Lutheran institutions.

2. The Department of Women Students has very little money to distribute. Two hundred dollars was divided in 1927–28 among various centers to aid in the entertainment of students, not more than $25 going to any one pastor.

3. This department participates in conferences of student workers. It also arranges for representation of the Lutheran Church at the various general student conferences during the summer. Students occasionally serve as the official representatives of the Church.

4. The department is also faced with the same problem of measuring and testing in order to work out its program of supervision more scientifically. There is need of careful coöperation at this point, lest there be duplication with the University Department.

Since the Department of Women Students has fewer administrative duties than the University Department, the secretaries carry on more personal work. Their responsibility to the Women's Missionary Society for recruiting necessitates personal touch with students. They meet the students in groups and individually. So thorough is this part of their program that 80 per cent of all the women who are reported as interested in church work are personally known by one or the other of the secretaries. This department is unique among denominations in that it combines both the educational and the missionary approach to students, representing the Board of Education and the Women's Missionary Society.

The Department of Women Students has its office in the Lutheran Headquarters Building at 39 East 35th Street, New York City, where there is adequate provision for caring for the interests of the work. The secretary of the University Department has his office at his home in Norristown, Pennsylvania, where the physical facilities are adequate. Since the work of these two departments is so closely paralleled, however, it would seem essential to have the offices adjoining each other in order that duplication of effort may be avoided and a coördinated and more uniformly aggressive program carried on throughout the country. An arrangement which would bring these offices to one building would add to the efficiency of the work of the Board.

Synodical Committees

The official policy of the Church concerning the coöperation of synods in student work is set forth as follows: "The Synod, of which the congregation is a part, is responsible for assisting the congregations in ministering to the students in the community." [5]

Many of the synods in recognition of this responsibility have appointed committees on student work. The activities of these committees vary greatly with the synod. In the New York and New England Synod there is a history of active work with such tangible achievements as the building of the $145,000 church at Cornell University. In other synods the committee is indifferent and inactive.

This committee may be general in character and authorized to promote student work in all the non-Lutheran institutions within the bounds of the synod. It may have specific responsibility in relation to only one university center. Its duties are usually as follows:

1. To assist the local church in securing the best man for the student work, supplementing, if necessary, the salary beyond that which the local church is able to pay.

2. To coöperate with the university churches in securing adequate and suitable equipment with which to carry on the student program. This may mean remodeling, building an addition, or erecting an entirely new church. Since the student church must minister to members of many churches throughout the synod, it is not inconsistent for the churches of the synod to assist in providing necessary facilities.

3. To give counsel and assistance in developing the program for students. Financial help is important, but insistence on the part of the synod that the program at the University center be made all that it should be will prove an added stimulus to progress. It is not necessary for the synod to suggest how the work should be done, but it should be able to formulate objectives and demand a program which gives promise of realizing those ends.

4. To educate the people of the synod to the importance of student work. The committee becomes enlightened in studying the whole program and should educate the church to see that it depends for its progress upon the educated leadership which

[5] *Minutes of the Meeting of the Board of Education, 1924,* p. 294.

it can train and hold. This committee can do much to lead the membership of the churches to appreciate the significance of a work which deals with approximately 87 per cent of its oncoming college-trained constituency.

5. To develop, if necessary, student work where there is practically none now. The previous duties have been stated in terms of coöperation, but the committee may face the obligation of initiation. Where the pastor and the local congregation are indifferent, this committee should be the church's agency in arousing them to action.

The synod committees face quite a problem in the matter of coöperation. Often several synods, as well as the national organization, are involved in helping one particular center. For instance, six different synods have committees which are coöperating with the local church at State College, Pennsylvania, in the raising of $100,000 for a new church. Such overlapping and interrelationship as exists in some districts, especially in Pennsylvania, may sooner or later demand either some definition of areas of responsibility or some other division of duty, which will bring about more effective synodical relationships to student work.

The Local Organizations

The following expression of policy for the conduct of student work puts the burden upon the local church:

> The primary agent in ministering to students is the congregation.
>
> We do not seek primarily to render students pastoral service, but to relate them to the life of the local congregation.
>
> The pastor must have the coöperation of the members of the congregation in receiving students from sister congregations into the fellowship of their worship, their work and their families.
>
> The primary responsibility for Lutheran students in any community rests upon the Lutheran congregation or congregations in the community.[6]

In the local church the organization for student work consists usually of a committee which coöperates with the pastor in sending out a welcoming letter to each of the Lutheran students in the fall, in arranging a student reception of some kind, and in making such special arrangements as are necessary for the promotion of the student program. The actual work of this committee depends upon the policy and vision of the pastor. In some centers the committee under the leadership of the pastor is very active and important, while in others it hardly functions at all.

[6] *Minutes of the Meeting of the Board of Education, May 6, 1924*, p. 294.

The work at Philadelphia does not center in a church. The type of local organization for student work there is quite different from that in other places. The committee is called "The Lutheran Student Work Committee of Philadelphia," and is a self-constituted and self-perpetuating group responsible only to itself. Half of the members are laymen and half are clergymen with indeterminate terms of office. Vacancies are filled as they occur, by the group itself. Three of the Committee are trustees of "the home of the Lutheran pastor for students" located at 231 South 39th Street, Philadelphia. The home was purchased jointly by the Ministerium of Pennsylvania, which paid two-thirds of the purchase price, and the East Pennsylvania Synod, which supplied the other third. Two of these trustees are elected by the former body and one by the latter. These trustees automatically become members of the Committee.

Such a committee as this might be more influential if it were a body representing officially the various interests involved. For instance, in addition to the trustees, the Ministerium of Pennsylvania and the East Pennsylvania Synod might each elect three ministers and three laymen to serve on the committee, the Lutheran Ministerial Association of Philadelphia might elect three of their number, and the alumni might be organized to elect three Lutheran graduates to represent them, while the committee as a whole might have the power to choose a few members at large. Such an organization might have a more effective approach by virtue of its representative character as well as through the publicity which would come from the various elections and reports.

Foundations have been organized by the Lutherans at the University of North Dakota located at University, North Dakota, and at the Iowa State Teachers College, located at Cedar Falls, Iowa. In both instances these foundations were formed in order to furnish an inter-synodical organization through which several interested synods might work. The special object at both centers was to secure property for a student center located more favorably than any of the existing Lutheran churches, and at the same time to be free from synodical entanglements and prejudices. The effort at the University of North Dakota has met with such feeble response that it is on the point of being abandoned. The one at Iowa State Teachers College seems to be making little progress. Both of these projects have faced all the prejudices of a union

effort, and it would appear that Lutheranism in these centers is hardly ready for such a pooling of forces. In the centers where the United Lutheran Church does not face the possibilities of synodical complications it has not felt the need of a foundation. Since other denominations, however, have found this type of organization of great value, experiments in its use should be made at several centers.

Not only is such an organization as this possible for a metropolitan area such as Philadelphia, but it might be used in any center where the number of students justified such an effort. Organizations similar to this are called "Wesley Foundations" in the Methodist Church, "Francis Wayland Foundations" in the Baptist Church, "Westminster Foundations" in the Presbyterian Church. "Luther Foundations" might prove a very helpful type of organization in promoting student work in the United Lutheran Church.

Where the student program is centered in a local church, representatives of the Council of the Church should be members of the foundation, but the appeal to the synods and to the Church as a whole would be made in the name of the foundation, and not in the name of the local church. This would save the local church from the embarrassment of making an appeal for what some might interpret as its own local needs. Moreover, this representative organization could go before the Church with requests which would gain greater consideration than would those of a local church. Between the foundation and the local church there should exist of necessity the closest coöperation in meeting the needs of the students. This would serve as a real stimulus to local activity and initiative, for the local church would be under the close observation of this representative board.

The Student Organization

The students themselves should be organized to develop the student program to its highest effectiveness and to coöperate with the local church in securing adequate equipment and support for the work. In a pamphlet prepared by the University Department, entitled *What to Do,* it is recommended: first, that a "Lutheran Student Council" be formed where there are fewer than 20 Lutheran students, thus constituting an inner circle or executive committee to carry out the program of work; second,

that a "Lutheran Student Association" be organized where there are more than 20 students, and a sample constitution accompanies the recommendation; third, that in a city where there are several higher institutions of learning a "City Lutheran Student Association" be effected with representatives from the various individual associations and councils in the city in order that each may have the inspiration of the work which is going on in all of the other organizations.

The work of these local councils and associations is indicated by the committees which the constitution suggests, and the program which it sets forth. Four committees are named: executive, membership, meetings, and finance. The program calls for worship, study, service, socials, and participation in conferences. Instead of four standing committees the Association at the University of Pennsylvania has ten, as follows: social service, deputation, religious education, missions, international student house, conferences, commuters, publicity, graduate, and faculty. Each association is expected to meet the needs of the student group and to have a sufficient number of committees to do the work.

It is important to note that modern educational theory calls for a democratic procedure in student programs. What the students do for themselves is of more significance than what is done for them. That pastor is most successful who secures the greatest activity on the part of the students. His leadership consists in getting them to work, and in helping them to think through their problems and the technique of their program.

The Lutheran students of the country are organized into "The Lutheran Student Association of America." This organization includes all Lutheran students at both Lutheran and non-Lutheran institutions. It has student officers and five advisers who work with them. The constitution and purposes of this organization are printed in a little pamphlet, *The Lutheran Student Association of America—What It Is and What It Does.* Its purposes include the following:

1. To promote the following program among Lutheran students on every campus:
   a. To worship together on the Lord's Day, partake of the Holy Communion during the school year, and be faithful in daily private devotions.
   b. To study the Bible and Missions together during the school year.

c. To serve in the local congregation, in all organizations promoting Christianity on the campus, in community welfare, and to contribute to some fund for the general work of the church.

d. To meet for social purposes and for the consideration of common problems.

e. To send representatives to an annual conference of Lutheran students and to contribute toward the expenses of the Lutheran Student Association of America.

2. To provide every means and facility whereby Lutheran students of America may consider and act upon their common problems in the service of Jesus Christ in conformity with the common faith of the Lutheran Church in America.

Special objectives are set up from time to time which unite the Lutheran students in a common enterprise. In 1927–28 the students attempted to raise $25,000 for the Lutheran Theological Seminary in Russia. Additional objectives are: to continue the support of the India Scholarship amounting to $120; to conserve and cultivate the alumni interests, and to enlist subscribers to a fund for the support of an executive secretary for the Lutheran Student Association of America.

The value and possibilities of such a student association are great. It is distressing to note that only eighteen centers of the eighty reporting made contributions to this association, and that the eighteen gave only $684 altogether. The other sixty-two centers will miss much of inspiration and training if they do not participate in this national movement.

This discussion of organization shows clearly the central place of the local church in student work. Primary responsibility rests with it. The Board of Education which is limited as to the funds available for distribution to student churches seems to find its chief function in guidance, supervision, and inspiration. The synods, with a few exceptions, are at the present time not recognizing their financial obligations to student work. The relationships between synods and university churches might be strengthened by some new type of organization, such as a foundation, and this would probably add to the strength of the student program. The students have not been used as they might be in the work of general promotion; but the organizations are existent, and tactful leadership can make them powerful factors in securing adequate equipment and support, as well as in aggressive campus programs.

CHAPTER IV

LOCATION AND TYPES OF STUDENT WORK

The secretaries of the Board of Education furnished for this study the names of 141 pastors who were located in student centers. These centers constituted the field for investigation. The geographical distribution of the entire list of pastors is as follows:

California	4	New Jersey	1
Colorado	1	New Mexico	1
Connecticut	3	New York	14
Georgia	1	North Carolina	6
Idaho	1	North Dakota	1
Illinois	9	Ohio	12
Indiana	2	Pennsylvania	26
Iowa	9	South Carolina	6
Kansas	4	Tennessee	3
Kentucky	1	Virginia	4
Maryland	4	Washington	2
Massachusetts	1	West Virginia	3
Michigan	6	Wisconsin	10
Minnesota	3	Wyoming	1
Nebraska	1	District of Columbia	1

Blanks were sent to the 141 pastors; of these 98 responded. Eighteen of these responses were discarded for the following reasons: five of the replies came from men who had recently moved from university centers; four of them supplied no data because all the Lutheran students lived at home and attended local churches; two others came from pastors who reported that they were too busy with their local parishes to attempt student work; while seven stated that the Lutheran students were too few in number to constitute a nucleus for student work. Eighty replies were tabulated.

It may be inferred that few of the forty-three pastors who made no reply are giving serious attention to students, although Madison, Wisconsin, is one of the centers not reporting, and there has been a strong program there from the very beginning of student work. In thirty-four institutions located at some one of

the centers from which no report was received, according to the secretary's records there are reported 1,706 Lutheran students in attendance. This indicates the significance even of the centers which did not report and which are, therefore, not included in this survey. The survey covers student work reported by eighty individuals at seventy-eight non-Lutheran college and university centers in twenty-two different states as follows:

California	3	North Carolina	5
Illinois	6	North Dakota	1
Indiana	1	Ohio	7
Iowa	6	Pennsylvania	16
Kansas	2	South Carolina	4
Maryland	3	Tennessee	1
Massachusetts	1	Virginia	2
Michigan	4	Washington	1
Minnesota	1	West Virginia	3
New Jersey	1	Wisconsin	2
New York	7	Wyoming	1

Two pastors in Minneapolis and two in Columbia, South Carolina, reported, which accounts for the discrepancy of 2 between the number of pastors reporting and the number of centers upon which reports were made.

It is interesting to note that the institutions served by the eighty pastors reporting number in all 160, and are of the following types: 50 are tax supported; 30 are under the control of various denominations; 28 are independently endowed institutions; and 52 are special types of institutions.

General Types of Work

The rapid growth in the enrollment of students at the universities and colleges of this country has created new problems and obligations for the various churches. In 1890, (according to the United States Bureau of Education Bulletin No. 28), 657 institutions reported a total attendance of 156,449 students; while in 1923–24, (according to Bulletin No. 45), 913 institutions reported 726,124 students. In less than twenty-five years the number of students in higher educational institutions has increased 355 per cent. Most of these students have church affiliations, as is shown by a survey conducted by the General Board of Education of the Presbyterian Church. This survey shows that in eighty state universities in 1921, out of 152,461 students enrolled, 130,486

expressed a religious affiliation. Of the 21,975 who failed to give any information, some probably omitted the question through oversight. This indicates clearly, however, that 85 per cent of the students attending the state universities have some religious connection which should be maintained and strengthened if the churches wish to avail themselves of their potential leadership. It is interesting to note that in this survey 6,859 Lutheran students were reported in those eighty state universities in 1921.

Each denomination is feeling more and more keenly the responsibility which rests upon it to care adequately for the religious life of its students in all colleges and universities. Gradual acceptance of this challenge has given rise to three emphases in the various centers studied: worship, pastoral care, and educational courses. Along with these we find two other interests which are sufficiently stressed to warrant mention: recruiting for Christian service, and training for lay leadership in the church. These emphases are not mutually exclusive. In fact, all might well be developed at one center. The question might be raised whether any center were adequately organized which did not offer to students the opportunities developing from all five emphases.

It seems almost impossible to differentiate clearly the various types of student work on a functional basis. It seems easier to make distinctions along the lines of activities and organization. Such an analysis reveals three main types: the student pastor with a pulpit, the student pastor without a pulpit, and professors in the field of religion supported by church funds. Sub-classifications are indicated under these general heads which may add to the clarity of this division.

Type I—The Student Pastor With a Pulpit.—The preaching pastor is by far the most common type. Regardless of any theories which may exist, the necessities of the situation have thrown the responsibilities of student work upon the pastors of local churches. There is no doubt a tendency to rationalize the situation, and to build up arguments for a condition which already exists; but experience has not been wanting to justify the continuance of this prevalent type of work. Open-minded experimentation, however, must continue if the best ultimate solution is to be found. This type may be subdivided into three classes according to the extent to which pastoral care accompanies it.

Class A—The student pastor who is a minister of a community church which tends to monopolize his time to such an extent that students' problems, activities, and training receive little attention: This individual probably works on the theory that opportunity for worship is the main contribution which his church can offer. He includes in his constituency the students of his denomination who are enrolled in a university located within the bounds of his parish, but they are treated as guests and have no feeling of responsibility for the work of the church. The students are cordially received at the church services, called upon by the pastor, who also writes to them, and are invited to one or more church receptions, all with the principal purpose of securing attendance at worship. This principle of work is supported by the sacramentarian point of view that attendance and participation in worship have a peculiar potency *per se* in the lives of the students, and that other problems will tend to solve themselves if regularity of worship is maintained.

In many cases this limitation of student work largely to affording opportunity for worship is a matter not of theory but of necessity. The pastor cannot shift the load of local parish details in order to give his time to the students. His reputation, his very livelihood, depends upon his success, not with the students, but with the regular congregation. Consequently, he does his parish work first, and then if there is any time left he gives that to the students. Usually there is little or no time left.

To meet this problem an effort is being made in some denominations to lift some of the pastor's burden of pure detail work, much of which a secretary could do, in order to free part of his time for student contacts. An assistant pastor is sometimes provided to accomplish the same end. Such solutions proceed on the theory that the mature, experienced pastor is the one to meet the students and deal with their problems.

Class B—The student pastor who as minister of the community church gives more than ten per cent of his time to students: There is no sharp line of distinction between Classes A and B, and 10 per cent is taken as an arbitrary point, the validity of which varies with the number of students and other local factors. In this class, however, fall those ministers who believe that pastoral care is essential to an efficient student work. In some way they find time to call upon students in their rooms or meet them in the

study. They see to it that a well organized student association is bearing its full share of the responsibility of an aggressive student program. They secure from the students as much participation in the church's activities as possible. They are friends and advisers of students.

The percentage of time given to students should depend upon the local situation. Ten per cent would seem to be the minimum, but some in this group give as high as 50 per cent. This is made possible by virtue of assistance in matters of detail and in some cases by the fact that the local membership is neither large nor exacting.

Class C—The student pastor who is pastor of a student church: This type differs from the one preceding in that there is a small local constituency, and the students constitute the active, responsible membership of the church. In it they are not guests, for the church is their church, and they man its council, its committees, and its service activities. Worship bulks large in the program of such a church, and a beautiful auditorium is considered an essential; but in the democratic procedure pastoral care, recruiting, and the training of lay leaders are also emphasized, since the time of the pastor is not taken up with the heavy duties of a normal parish.

This class of student work must be financed in large part, at least in the beginning, from the outside. Funds for this purpose might be obtained from a board of education, or from some regional organization of the church, or be raised by the energy of the pastor who has a plan and is able to present it effectively to others. Such student churches as these will always be rare, for national and regional church organizations are not in position to help many centers in any large way. Men who can build such institutions by the strength of their own personalities and who have sufficient financial backing to obtain a real start are relatively few in number.

Type II—The Student Pastor Who Has No Regular Pulpit.— Such a worker is employed for the express purpose of giving the students pastoral care, and this is of necessity the primary emphasis of his work. This does not mean that he is indifferent to the importance of worship, nor that he does not attempt in every way possible to secure attendance at the regular services, but the

influence of his life on the students is that of personal, counseling ministry which is generally summed up under the head of pastoral care. Three classifications may be made.

Class A—The student pastor who ministers to the students of his denomination in one or more institutions and works in connection with one or more churches in the community: Such work is necessary in those centers where the size of the church prevents the regular pastor from assuming additional work in connection with the students. Student consultation and coöperation in the planning and execution of a student program take large periods of time which the pastor of a large church is not able to give. In order to meet the needs of the student group a special student pastor is called into the field. His preaching, therefore, is occasional only, but he seeks to bring the students into the closest relations with the local church or churches. He organizes their religious and social activities, calls upon them in their rooms, meets them in personal conference, and becomes their leader, counselor, and friend. Such a pastor utilizes the facilities of the local church, in which he may also have his office. In some cases this office may be in a special student center or in the Christian Association building. The home of such a pastor may become a most important center of friendly ministry, for there he entertains the students as individuals and in groups and forms those contacts which open up to him the greatest possibilities of service.

Class B—The interdenominational student pastor: This work is the same as that of a regular student pastor, described above, except that one pastor serves students and churches of different denominations. Several denominations by joint action unite in calling a pastor who serves all of their students. Such a plan is effective, where the number of students is small. It is at the same time economical. It promotes goodwill among the various denominations, and gives the churches a united effort in approaching the problems of the campus. The denominational interests, however, are conserved; the students are related to the local churches, when such are available, or are led in a denominational program, which informs them about their church and enlists them in some form of service in its behalf.

Class C—The visiting pastor: Another alternative, where there is no local church and where the number of students is too small

to warrant a full-time student pastor, is that of the visiting pastor. Under this plan a pastor from a neighboring city spends some regular period of time visiting the students and helping them in organizing their denominational group. It is an occasional contact which may have some value, but it lacks the continuity which Class B offers. On the other hand, it maintains the strictly denominational emphasis.

Type III—Professors in the Field of Religion Supported by Church Funds.—This type differs radically from the two preceding in that the worship and pastoral emphases are replaced by an educational program. The fundamental approach to students is through curricular classes in the field of religious thought and activity for which credit is granted by the university. Many tax-supported institutions are accepting credit for high grade instruction carried on under church auspices. This type includes four general classes.

Class A—The denominational Bible chair or coöperating denominational schools of religion: This varies from a very simple program, where one man is employed by his denomination to do religious teaching, to a rather pretentious school where several are teaching, and where the various denominational schools cooperate in securing full credit recognition by the university for this work.

The Disciples of Christ pioneered in the School of Religion movement. In 1896 they founded a Bible chair at Columbia, Missouri, so that the students of the University of Missouri might have the opportunity of taking courses in the field of religion. In 1906 academic credit was given for the courses, and the name was changed to the Bible College of Missouri. In 1914 a plan was adopted whereby the college would progressively become an interdenominational institution. At the present time the four full-time professors represent the Disciples, Presbyterian, and Congregational churches. The property is valued at $75,000, and the endowment in 1925 amounted to $193,000. The number of students enrolled increased from 170 in 1914 to 512 in 1923–24. It is the policy of the Disciples to extend this type of work as conditions make it possible.[1]

At the University of Illinois the Wesley Foundation of the

[1] Data in this section from *Religion in the Universities,* edited by David R. Porter.

Methodist Episcopal Church, the Illinois Disciples Foundation, and Columbia Foundation of the Catholic Church are all offering courses in religion which are accredited by the University. The courses are announced in a single bulletin, but the schools are financed and run independently. These schools are operated under strict conditions and standards set up by the Board of Trustees of the University, and courses may be offered by any denomination which meets the requirements.

Class B—An affiliated denominational college: In this day when the cost of college education has risen to such heights, many denominational institutions with a small endowment are faced with the impossibility of securing adequate funds to offer a complete and well-balanced curriculum. Such institutions were founded for a religious purpose. The chair of Bible was the first consideration in most of them. There is some measure of opportunity now open to such poorly endowed colleges for moving near a great tax-supported institution, to continue there the teaching of religion in the finest and best way possible, leaving to the university the problem of providing the general education for modern life.

One of the best examples of this procedure is found in North Dakota. Wesley College moved itself to the edge of the campus of the state university, and there reached more Methodist students than could possibly have been reached on the old basis of individual existence. Not only does it now offer a variety of courses in the field of religion, but dormitory facilities are provided so that the students may live under the helpful influences of the church.

Class C—The official integration of the school of religion with a department of the university: This rather unique arrangement exists in its best form at the University of Oklahoma, where a Department of Religious Education is a part of the University's School of Education. The instructors meet the academic requirements of the University, and receive their salary checks through the bursar, but the money is actually furnished by the national church boards of education. The churches nominate men to teach in the department, but the University elects them. While this system has some advantages, it seems a dangerous policy for both the church and the state, for one may at any time interfere with the prerogatives of the other.

Class D—The interdenominational school of religion: This type has grown up in response to many forces. There is a demand in university circles to seek the fundamentals of religion, and not to emphasize denominational differences. Church coöperation in such an enterprise commends itself widely. Then again it is difficult for one denomination to finance a school of religion. If the school begins on a denominational basis only a few denominations can afford to supply teachers, and therefore many smaller groups which would like to have a part in such a movement are eliminated.

There are many types and varieties of interdenominational schools. One of the newest and one which gives promise of permanency and leadership is the one at Iowa City in connection with the University of Iowa. Its underlying principles and objectives are set forth in its official bulletin as follows:[2]

The plan is based on the following assumptions:

1. Religion is fundamental in any vital program of character education and hence should be given a place in the curriculum of any school.
2. The responsibility for the development of religious education in a tax-supported institution should be shared by church and state.
3. The teaching of religion in a state university should be organized so as to eliminate the possibility of adverse criticism with reference to the "use of state funds."
4. All the religious groups should be invited to participate without partiality and without sacrifice of religious conviction.

The plan attempts to achieve the following objectives:

1. The providing of courses that will help students gain a wholesome view of religion and increase their interest and efficiency in religious activities.
2. The providing of graduate courses and advanced degrees for those desiring to qualify for the highest leadership.
3. The creating of an expectancy for men and women to choose religious callings and to begin their preparation for such work.
4. Assisting the churches and synagogues of Iowa in their approach to their own students by making it possible for the Catholics, the Jews, and the Protestants to maintain professorships at the university.
5. Combining the scholarly ideals of the university and the religious ideals of the church so as to produce an atmosphere conducive to intelligent faith.

[2] *University of Iowa Service Bulletin,* August 27, 1927, p. 2.

The present staff of the school consists of an administrative director, a Catholic professor, a Jewish professor, and a Protestant professor. Eighteen courses are being offered of which ten are primarily undergraduate courses in the Bible, two are primarily undergraduate courses in Christian ethics, one a Biblical seminar for both graduates and undergraduates, two courses for graduates in comparative religion, and two courses in the history of religion for graduates.

A board of trustees directs the school. These were elected by denominational representatives (including Catholics and Jews) and represent the clergy, the laity, and the University. There is no attempt to reduce the religious interpretation to a common level. On the contrary the purpose seems to be to teach religion in its highest terms as conceived by each individual or group. The rights of the minorities are as fully protected as the rights of the majorities. The plan has been formally approved by the State Board of Education.

An interesting experiment is being carried on in connection with Ohio University at Athens, Ohio. There the Baptists, Congregationalists, Disciples, Methodists, and Presbyterians coöperate in the support of the student pastorate at Ohio University. The man employed, however, is not only a pastor to the students of these various denominations, but he is also the head of a school of religion. He, himself, teaches two courses, but he secures the services of several faculty men to give special courses also. It is doubtful if one man can do well both the pastoral and educational work on such a large scale.

The University of Texas is very liberal in granting credit for courses in religion. There are, apparently, no academic requirements for the instructors, and the courses are given by the student pastors. These have formed an Association of Instructors, and coöperation is secured through that body. There has been no effort, apparently, to build up an interdenominational point of view, and the courses of the various pastors cover practically the same ground. The school of religion movement has made great progress in a few years and promises still further development.

Distribution as to Type of Lutheran Student Work

Since the various types of church work at universities have been discussed in the preceding pages, it remains here only to distribute

the Lutheran student workers as nearly as possible according to type. This is neither an easy nor an accurate proceeding, for there are many different elements in the various local situations. It does provide, however, some basis for understanding the status of the work as it exists at the present time.

Type I—The Student Pastor With a Pulpit.—Under Type I fall seventy-three student pastors who have pulpits and are responsible for church organizations. These may be distributed under the three sub-heads which are described in the preceding section.

Class A—Of the eighty reporting, forty-one student pastors stated that they gave less than 10 per cent of their time to students. Ten did not answer this question, but it seems safe to assume that they were devoting a very small portion of their working hours to students, a deduction which can readily be made from a study of their blanks. Adding these ten to the forty-one, we have a total of fifty-one, or 64 per cent, which may be included in this class. This failure to give time to students may be explained in many cases by the small number of students reported. The distribution of students among these fifty-one centers is as follows:

Over 500	1
300 to 499	3
100 to 299	7
50 to 99	10
25 to 49	16
Under 25	14

It is doubtful, however, whether even in those thirty centers having less than fifty students, adequate work for students can be done in the small portion of time given to them. Especially is this true if it is felt necessary to have more of a student program than the services of worship. The twenty-one centers reporting more than fifty students should certainly receive more than 2 or 3 per cent of a pastor's time.

Class B—Twenty-one student pastors, as ministers of community churches, give 10 per cent or more of their time to student work. Such a line of differentiation between classes is, of course, purely arbitrary; but those giving more than 10 per cent of their time to students probably think of the program in larger

terms than those of mere worship. The extent of pastoral care and training for leadership in the various centers of this class varies greatly, as is shown by the distribution of the twenty-one centers according to the percentage of the pastor's time given to students.

Percentage of Time Given to Students	Frequency
50%	4
30	1
25	2
20	3
15	1
10	10

It would seem likely that with from 25 to 50 per cent of their time devoted to students the pastors of this group could carry on a well rounded program with the approval and coöperation of the local congregations.

It is significant that of the eighty centers reporting in the survey seventy-two fall in these first two classes. These seventy-two centers represent 90 per cent of all student centers in the United Lutheran Church from which data were received.

Class C—Only one student pastor with a pulpit is giving all his time to students. Such an arrangement could exist only where students constitute practically the entire membership of the church. This situation exists in the Lutheran Church at Ithaca, New York, where Cornell University is located. Through the support of the New York and New England Synod student work was started at Cornell, and as the work prospered the synod backed the enthusiasm of the students with sufficient money to build a $145,000 church plant. Practically the entire constituency is made up of university people, and the church is rendering a valuable service to the Lutherans of the University.

Type II—The Student Pastor Who Has No Regular Pulpit.—This type deals with student pastors who do not have regular preaching responsibility, but are free to give time to the student program. Three classes may be clearly differentiated under this general head.

Class A—Five student pastors, giving half or more of their time to Lutheran students, were included among the eighty centers reporting. These are in the metropolitan centers of Phila-

delphia, Boston, New York, Chicago, and Minneapolis. In the last three cities named the pastors are serving Lutheran students in a number of institutions, although each is connected with one specific church. In the other two centers the pastors work with and relate their students to a number of churches.

Class B—The Lutheran Church is not coöperating at any center in the employment of an interdenominational student pastor who is giving all of his time to students of various denominations. Some churches are thoroughly committed to such a policy under certain conditions. It might be well for the Lutheran Church to study the results of this class of work.

At Minneapolis the United Lutheran Church student work is officially in the hands of the pastor of the Augustana Synod Church, and effective coöperation exists between these two Lutheran bodies. The Augustana Synod makes a contribution to the work of the University Department, and a large portion of this amount is used in paying the salary of this student worker in Minneapolis. The strength of the program there is the personal work which this pastor carries on with students. This scheme of cooperation might be duplicated in other centers and extended to other denominations.

Class C—Among the eighty centers reporting there are two visiting student pastors. One is at Chapel Hill, North Carolina, where the University of North Carolina is located, and the other is at Clemson College, Clemson, South Carolina. The former is visited by the Lutheran pastor of Durham, North Carolina, who gives to the students there one day each week. The Lutheran students at Clemson are visited by a professor from Newberry College, Newberry, South Carolina, who devotes two days each month to this work.

Type III—Professors in the Field of Religion Supported by Church Funds.—The Lutheran Church at the present time seems to have little interest in Schools of Religion. In regard to only one situation has the Board of Education taken any action. It was decided:

> To ask permission of the Executive Board of the United Lutheran Church to participate in the project of a coöperative School of Religion in connection with the University of Iowa.[3]

[3] *Minutes of the Board of Education, May 5, 1927,* p. 536.

Whether this meager response to such a movement is the result of policy or practical considerations is not clear, but the whole subject deserves very careful study on the part of the Executive Board and the Board of Education. Such questions as these need answering: Is the church now doing all it should do for its students by providing worship and pastoral care? Do the Lutheran students need courses in the field of religion which will compare in quality with other campus courses? Would such courses develop a more vital and aggressive faith, and pave the way for a more productive recruiting program? Are such courses helpful in meeting tendencies which the church may consider dangerous on the various campuses of the country? These and other questions should be faced in the consideration of this third type of work.

In this connection it is worthy of note that only sixteen students of four hundred fifty-six answering the student blank were taking academic courses in the field of religion. This is not wholly explained by an absence of courses, for some were available to most of the students. For instance, at the University of Pennsylvania twelve courses in religion are offered, but only one Lutheran student of the one hundred thirty-eight replying was enrolled in any one of them. Why are not more students taking such courses? Are they not of the right type? Is the Lutheran program indifferent to these opportunities? The returns do not show the reasons for this failure to take advantage of these courses.

Summary

The distribution by types of Lutheran student work at various universities is given below:

Types	Frequencies
I. Student pastors with pulpits	
A. Student pastors giving less than 10% of their time to students	51
B. Student pastors giving more than 10% of their time to students	21
C. Student pastors giving all of their time to students	1
Total frequencies of Type I	73
II. Student pastors without pulpits	
A. Student pastors giving half or more of their time to Lutheran students	5

B. Interdenominational student pastors giving all of their time to students, partly Lutheran 0
C. Visiting student pastors 2

Total frequencies of Type II 7

III. Professors in the field of religion supported by church funds

A. The denominational schools of religion 0
B. The interdenominational schools of religion 0

Total frequencies of Type III 0
Total frequencies of All Types 80

CHAPTER V

FINANCE

The problem of finance does not take primary place in student work as it does in a great many educational and religious enterprises. This is because personality is so fundamental to the whole program, and also because large sums of money are ordinarily not required. What support the student work requires it needs very badly, but compared with the needs of educational and religious institutions the requirements are small.

The chief difference is found in the fact that student work usually centers in an already established institution, the local church. It is merely another function included in its program. Exceptions to this may be seen in three types of work: first, in metropolitan centers where a student pastor coöperates with a number of churches and maintains a headquarters apart from the church; second, in those college centers where there is at the present time no Lutheran Church; and third, in that type which emphasizes courses in religion as well as regular church programs. This does not mean that these three types of work necessarily require more money—in fact they might require less; but it does mean that whatever is done is financed as a separate undertaking from the local church.

The financial assistance given to student churches is of three types: first, supplements to salaries in order that the best pastors may be secured for student work without necessitating unwarranted financial sacrifice on the part of the local church; second, expense money for student programs, in order that local churches without necessary funds may arrange socials, carry on a modern religious education program, send out personal letters to students, and do the printing and advertising which is essential in some centers; third, funds for equipment, an item which may cover any outlay from a church plant and a parsonage to blackboards and song books. In addition to these three types of financial as-

sistance there are at least two other projects which call for support. Funds are required to pay the salary of a visiting pastor to a field where there is no Lutheran work (although this might be included under type one above), and also the salary of a teacher of religion either entirely in the employ of the Lutheran Church or in the employ of evangelical denominations.

The primary sources of income for student work are four in number: first, the Board of Education; second, the synodical organization; third, the local church; fourth, the students. It is rather interesting that seven of the eight denominational secretaries in charge of student work in their respective churches, who responded to the blank sent to them, ranked these four sources as of primary importance. In rating which was of first importance three of the seven checked the local congregation, two the regional body of the church, one the denomination as a whole, and one the students. Five of the seven secretaries named all four before they gave place to any other source. Other sources of support are alumni, parents, individual churches, and friends. Of these the alumni present the largest possibilities, although some student centers receive help from these other sources. With this analysis in mind, the actual figures for the support of Lutheran student work are presented in detail in the paragraphs under the next heading.

The University Department and the Department of Women Students

During the year 1927–28 the following distribution of money was made by the University Department. Fourteen centers of student work received both salary supplements and expense money, totaling $13,300 as shown in Table 1.

The total amount distributed for salary supplements was $12,490; the total amount distributed for expenses was $8,830; grand total, $21,320. These figures are obtained by additions of the proper items to be found in Tables 1, 2, and 3. Of this amount $3,500 was contributed by the New York and New England Synod to the work of the Boston area, and therefore the actual amount of Board funds distributed was $17,820. It will be noted that thirty-four different centers received assistance; six receiving salary supplements only, fourteen receiving expense money only, and fourteen receiving amounts for both purposes.

TABLE 1

SALARY SUPPLEMENTS AND EXPENSE MONEY GIVEN BY UNIVERSITY DEPARTMENT OF THE LUTHERAN CHURCH TO FOURTEEN CENTERS

CENTERS OF WORK	SALARY SUPPLEMENT	EXPENSES	TOTAL
University of Colorado	$ 300	$ 100	$ 400
University of Illinois	500	300	900
Club room	--	100	
University of Iowa	300	200	500
University of Kansas	200	200	400
University of Michigan	100	500	600
University of Minnesota	800	200	1,000
Boston, Massachusetts, area	3,000	1,000	5,500
Rent	--	1,500	
University of Nebraska	500	400	900
University of North Carolina	200	100	300
Ohio State University	100	400	500
Pennsylvania State College	200	600	800
University of South Carolina	400	100	500
Virginia Polytechnic Institute	100	100	200
University of Washington	400	400	800
Total	$7,100	$6,200	$13,300

TABLE 2

CENTERS RECEIVING SALARY SUPPLEMENTS ONLY

CENTER	ITEM	AMOUNT
University of California	Salary of part-time worker	$ 500
Kansas State Agricultural College	Salary supplement	300
New York City Area	Salary, one-half of assistant at Advent Church	1,000
University of Pennsylvania	Salary	3,000
State Normal School, West Chester, Pa.	Salary supplement	500
Clemson Agricultural College	Part salary of visiting pastor	90
Total		$5,390

TABLE 3

CENTERS RECEIVING EXPENSE MONEY ONLY

CENTER	ITEM	AMOUNT
Purdue University	Expenses	$ 200
Northwestern University	Expenses	500
University of Chicago (Chiefly for woman secretary)	Expenses	800
State Teachers College, Macomb, Illinois	Expenses	50
State Teachers College, Cedar Falls, Iowa	Expenses	100
Michigan State College of Agriculture	Expenses	100
North Carolina State College of Agriculture	Expenses	200
State Normal College, Bowling Green, Ohio	Expenses	180
University of Oregon	Expenses	100
Oregon Agricultural College, and Oregon Normal School	Expenses	100
Lafayette College	Expenses	50
West Virginia University	Expenses	100
University of Wisconsin	Expenses	100
University of Wyoming	Expenses	50
Total	.....	$2,630

Of the eighty pastors reporting, twenty-eight reported funds from the Board of Education. Amounts range from $12.50 to $2,750 as follows:

3 received $1,000 or more
9 received from $500 to $999
4 received from $250 to $499
12 received less than $250

The total amount reported by the twenty-eight was $13,916.50. The University Department has also at its disposal $6,200 for administration as follows: salary $3,750, office $600, travel $1,500, printing $300, and miscellaneous $50. A special fund of $1,200 is handled by the secretary, covering $500 for conferences and speakers, $200 for special assistance, and $500 to be used at his discretion.

The total amount of the budget for the University Department is: for administration $6,200, for local assistance $17,820, for special fund $1,200, grand total $25,220. Such figures as these seem small in view of the importance and extent of the student work. The task of caring for the religious development of approximately 87 per cent of all Lutheran students in colleges con-

stitutes a heavy responsibility. The Board of Education receives 8.75 per cent of the national budget of the United Lutheran Church. In the year 1926 this amounted on paper to $175,000, but only $124,168.37 was actually received. This sum was divided among the various departments of the Board, and the University Department received about one-fifth of the total. This division is made partly on the basis of requests, but since these requests must anticipate conditions during two or three years, it is almost impossible to be specific and complete. In the 1928 convention the budgets for the years 1930 and 1931 will be determined.

Adequate help on a national scale is hindered by the fact that the United Lutheran Church is not committed to centralized control, but rather to a policy of decentralized control. It prefers synodical and localized control, and assumes the financial responsibility which such choice involves. Comparisons with what other denominations are spending are interesting, but are so involved with consideration of relative numbers and wealth that no attempt has been made to set up standards therefrom. Seven denominational secretaries supplied data and these denominations were dispensing aid to university churches and centers from their board treasuries as shown in Table 4.

The significant fact in this table is the amount invested by the churches in personnel to the apparent disregard of expenses. In only one instance among other denominations is this principle not followed. The policy in the Lutheran Church is apparently different but not actually so. The items listed as expense allotments are essentially investments in personnel, for they are given to free the regular pastor from details of parish administration so that he may be more of a friend and counselor to students.

It is quite evident in the case of the first two denominations listed that their policy is to pay the full salary of a student pastor who is brought into a university center to supplement the work of the regular pastor of the local church. The Lutheran Church attempts to place the responsibility for student work on the resident pastor, whose salary may be supplemented in order to secure the best possible man. Attempts are also made to provide secretarial help to assist him in student work, so that routine matters may not consume his time.

TABLE 4

COMPARISON OF LUTHERAN DISBURSEMENTS WITH THOSE OF SIX OTHER DENOMINATIONS

ITEM	TOTAL		AVERAGE
No. 1. For salaries at 36 centers	$90,000		$2,500
For expenses at 6 centers	7,000	97,000	1,166
No. 2. For salaries at 46 centers	83,000		1,804
For expenses at 5 centers	3,000	86,000	600
No. 3. For salaries	55,000		
For expenses	0	55,000	
No. 4. For salaries at 26 centers	13,383		515
For expenses	0	13,383	
No. 5. For salaries	0		
For expenses at 20 centers	3,000	3,000	150
No. 6. For salaries	0		
For expenses	0	0	
No. 7. LUTHERAN disbursements for salaries at 20 centers	12,490		625
LUTHERAN disbursements for expenses at 28 centers	8,830		315
		$21,320	

Administrative budgets of the various denominations may also be compared. Reports on this item are as follows:

1. $17,534 (two part-time assistants)
2. $ 9,500 (no assistant)
3. Too involved to determine
4. Too involved to determine
5. $12,500 (one assistant)
6. Lutheran—$6,200 (no assistant)

This item of administration cannot be considered wholly an overhead item. In a sense it is the very heart and soul of the whole program. The most capable administrative secretary should be kept in the office, so that his vision, his methods, his enthusiasm, his spirituality may penetrate the entire student field. The success of the movement depends upon the strength of his leader-

ship. With this point of view the administrative allowance seems too small to hold the gifted individual who directs this work.

In totaling the amount spent for student work through the national organization of the Lutheran Church the budget of the Department of Women Students must also be included. It amounts to $9,900, and is divided as follows: secretary's salary $3,500, part-time assistant's salary $1,600, office $2,100, travel $2,000, printing $200, and contingency $500.

The Women's Missionary Society gives $2,000 of this amount toward the support of this department, which carries on its own missionary program with college girls. In addition, $1,000 is received from the Women's Missionary Societies of the New York and New England Synod and the Ministerium of Pennsylvania toward the support of the assistant secretary. This leaves a total amount of $6,600 which comes directly from the budget of the Board of Education. It is well to keep in mind that the women secretaries do not travel on clerical rates, and therefore the travel expenses are of necessity higher in comparison with the amount spent by ordained secretaries. The $500 contingency item is used in many different ways: $200 was distributed in 1927–28 to pastors for the entertainment of students, not more than $25 being given to any one pastor. The expenses of summer conferences and of the work in centers where there are no local pastors require the balance of the contingency fund.

By adding the budget of the University Department and the budget of the Department of Women Students the total expenditure of the national organization for student work is secured, which is as follows:

For administration	$15,600
For local assistance	18,020
Special funds	1,500
Total	$35,120

Financial Help from Synods

It has not been possible to secure the financial statements of the various synods throughout the country and a complete statement of the support which these organizations have given the student work in non-Lutheran institutions. Reports from eighty pastors are available and contain the following information:

Ten of these eighty pastors reported help from synods. One received $3,600; another received $2,600; three received help in amounts between $1,000 and $2,000; and five received help in amounts less than $1,000. The total amount received by the ten centers was $12,526. To this sum may be added a special gift of $11,500 from the New York and New England Synod which went to Cornell as a payment on the new church. This was not, however, a regular contribution.

Of the eighty pastors reporting, only thirteen reported salary supplements from all sources and only four of these received salary funds from synods. The salaries of the pastors at Philadelphia, Cornell, and Boston, totaling $9,600, are paid with funds from the following sources: at Philadelphia, $3,000 from the University Department; at Cornell, $3,600 from the New York and New England Synod; at Boston $3,000 ($2,000 from the University Department, and $1,000 from the New York and New England Synod). Ten other pastors report supplements; eight to the total amount of $2,100 from the University Department, one in the amount of $300 from a synod, and one to the extent of $200 by a synod and $1,500 by a local organization.

Since these reports cover most of the important centers of student work they disclose a rather serious weakness. Of the eighty, only ten are receiving synodical appropriations for student work. The synods, in accordance with the policy of the Board of Education, should be heavy givers and enthusiastic supporters of the student program, yet there is revealed a widespread neglect of this important work. One remedy would seem to lie in the development of an appreciation by the synods of the actual situation through the efforts of the Board of Education, and through the influence of interested pastors and laymen within the various synods.

Financing by the Student Churches

The contributions which student churches make to student work are very difficult to estimate. The presence of students usually increases the current expenses of the churches. More equipment must be purchased and a more frequent use of the church requires more heat, more janitor service, and more electricity. The students tend to raise the standards for preacher and choir, with an inevitable increase in the demands on the budget. When

reporting contributions to student work the average church does not include such items as these yet they constitute a real outlay.

Of the seventy-eight centers reporting, only twenty-two stated that churches had made contributions to student work: one congregation was reported as giving $3,320; two gave $500 each; four gave between $250 and $499 each; four gave between $100 and $249 each; and eleven others contributed less than $100 each. Total gifts by the twenty-two churches amounted to $6,556.

These figures give no idea of what student work is costing the churches. None of them, so far as objective evidence shows, includes the cost of the time which the pastor himself gives to the students. If the pastor is giving one-fifth of his time to students, then one-fifth of his salary should be charged against student work. In figuring actual costs, the amount of money which the churches are putting into the student program should be increased by such charges. If this were done the figures of this particular section would be quite different.

If the policy of the church in general is to throw the responsibility for student work upon the local congregations, and if they assume that the burden of expense must be borne by them, then the church in general should not expect them to respond to missionary appeals and other projects of the church in the same proportion as other churches which have no extra burden of local expense.

Student Contributions

Student giving is becoming an important factor in the support of student religious work. Last year the students contributed a total of $12,755.65, of which $10,274.47 went toward current expenses in local churches. The tendency at the present time to make students bear a larger portion of the cost of their education would suggest that they might also be expected to share increasingly in the cost of their religious training. In only a few places do pastors consider significant the gifts which come from students. Practically no attention has been given to the amounts which come from them into the collection baskets in the ordinary church offerings. These are not included in many instances in the $12,755.65 reported as coming from students. If these had been taken into consideration, this total would probably be greatly increased. In thirty centers we find the following distribution:

in one center the students gave $7,200; in one center the students gave $1,395; in each of three centers they gave between $500 and $1,000; in one center they gave between $250 and $499; in each of nine centers they gave between $100 and $249; and in each of fifteen centers they gave less than $100.

The finest example in the church of student giving is at Cornell University where the students are responsible for the support of the student church. The fact that last year the students raised $7,200 shows the possibility of a real student project in church financing. Such a result as this, however, cannot be expected where the students are regarded as mere guests, and are not given a vital part in the church life. Student enthusiasm cannot be aroused where only formal relationships exist.

In order to secure a better judgment of the situation some true-false questions were submitted to the denominational secretaries. One reads as follows: "Students who give to many other things during their college course should be expected to support their college church." All seven checked this as true. There is concern among church leaders of all denominations over the lapse in church loyalty during college years, and one way of attempting to solve that problem is by securing from the students contributions to the university church which they attend. Giving to the church should be cultivated not only for the good of the local church, but for the good of the students themselves. They have money for other organizations, and for all types of social life and recreation, but they frequently plead poverty when church contributions are mentioned. Such distorted scales of value and plans of expenditure become habits even in a few years.

The distribution of the student gifts reported is recorded below.

1. For current expenses in 14 centers the students contributed $10,274.47 as follows:

1 center	$7,000
1 center	1,370
4 centers	250 to $499 each
2 centers	100 to $249 each
6 centers	less than $100 each

2. For special local work in seventeen centers the students contributed $1,179.75 as follows:

5 centers	$100 to $200 each
6 centers	50 to $99 each
6 centers	less than $50 each

3. The students gave to missionary work, in only nine centers, a total of $538.43 as follows:

2 centers	$100 to $201 each
7 centers	less than $40 each

4. For Lutheran Student Association of America objectives the students in 18 centers contributed $654 as follows:

1 center	$120
6 centers	50 to $100 each
11 centers	less than $50 each

Cash which was given, but not recorded as distributed, amounted to $75.

It is significant that during college years when habits and attitudes are being formed so little effort is made to relate students to the work of the church as a whole. That twelve thousand students are credited with giving only $538.43 to missionary projects indicates a lack of any real missionary education program. This will mean in the future small missionary offerings from those particular individuals who will perhaps be best able to give. Only as students are brought to realize the importance of their church's program by being trained to participate in its activities will they be prepared to take their places in the work and program of their church when they leave college.

Financial Help from Other Sources

Special gifts totaling $4,908 were received from individuals and groups in twelve centers. The possibilities for developing support from this source have never been fully realized. Universities and colleges have had, for years, regular campaigns among constituencies which have been carefully cultivated. It may be necessary for the churches charged with the responsibility of student work to develop similar constituencies in order to receive sufficient help in meeting the heavy expenses of an adequate student program.

Alumni giving is another important source of annual income. The alumni have been specially served by the churches in the various centers, and, since they realize the need, personal loyalty should inspire generosity. Cornell has had unusual success with this type of effort. In the first year alumni appeals netted $800; in the second, $1,250; and they give promise in the third year of producing a total of $1,700. The pastor at the University

of Pennsylvania in making his appeal to the Lutherans of Philadelphia naturally included the alumni group, and received last year a total of $921. The exact amount which came from alumni is not known. The university pastor in Boston secured $700 in special gifts, some of which probably came from alumni. The Lutheran pastor in Champaign, Illinois, solicits the alumni group, and $427 was received in special gifts. Other centers may be following the same procedure. The possibilities here have only been tapped. Luther Leagues have been approached for help and have responded in some instances. These do not seem to give promise of returns commensurate with the effort which must be expended, and it seems best to look for financial support from other sources.

A problem which the church must face is whether it is to meet the needs of a developing student work from the regular channels of church financing, or force the local organizations which are held responsible for that program to solicit the necessary funds. The former is cheaper, more equitable to all centers, and less irritating to the church; but it is probably slower, and would leave many centers less well-equipped and manned than under the latter plan. Statesmanship and vision are called for in working out plans for financing student work. The present combination of methods may continue to offer the best solution.

The Need of Permanency in Support

In ranking according to relative importance the several elements which seem to contribute most to successful student work, one denominational secretary gives first place to adequate, permanent, and sure support along with a well-trained and efficient pastor; two put support in second place; two in third place; and two in fourth place. Here is recognition on the part of these experienced workers that adequate financing is a very important element in efficiency. If the Board of Education through its University Department and the various synods cannot assure the university churches of adequate and permanent support, then they must look elsewhere for support. It is generally assumed that the local churches and students, except in rare instances, cannot finance all that needs to be done. One student church is considering endowment, and it may be that individual endowments for such institutions will be essential to their highest efficiency.

CHAPTER VI

STUDENTS

Every church program is primarily concerned with people. Organizations, institutions, and methods exist not for themselves, but for the development of men and women. The educational program of the church centers in its students, their needs, their possibilities, their highest social and religious efficiency. This chapter deals with the Lutheran students in non-Lutheran institutions.

Number of Students Enrolled

In 159 of the 160 institutions covered by the survey, there were 12,638 Lutheran students in 1927-28. To this number may be added the 1,706 Lutheran students in 34 institutions, reports from which are not included in this survey, but where the Lutheran enrollment was available from the office of the secretary of the University Department. The total is 14,344. Thirty other non-Lutheran institutions are included in the general program of the University Department, and while the number of Lutheran students in these institutions is comparatively small, a conservative estimate would place the total at 300. Therefore, the Lutheran Church has in the 224 institutions which are being served by church workers approximately 14,644 students. This number includes Lutheran students who are not members of the United Lutheran Church. The proportion is not known. It does not include Lutherans in those centers where there is no local or visiting pastor. In addition to these 14,644 students in non-Lutheran institutions there are 2,115 Lutheran students attending the Lutheran colleges. This fact indicates that of all Lutheran students now being reached by the total higher educational program of the United Lutheran Church, practically 87 per cent of these college students and future leaders are outside of its denominational schools.

A comparison for the sixty-six centers from which figures are available, between the number of students enrolled in 1926–27 and the number in 1927–28, shows a net gain of 320 students. Thirty-nine institutions showed a gain of 518 students, 16 showed a loss of 298 students, and 11 centers reported the same number for both years. Large gains and losses reported are subject to question. In three different centers losses of more than 60 students each and in four different centers gains of more than 40 each were reported. These differences may be caused by variations in methods of tabulation; for example, at one time omitting certain branches of the Lutheran Church and at other times including them.

An analysis of the size of the Lutheran student bodies in these different centers is given below:

2 centers reported 1,800 students each
6 centers reported 400 to 525 students each
3 centers reported 300 to 399 students each
9 centers reported 200 to 299 students each
11 centers reported 100 to 199 students each
13 centers reported 50 to 99 students each
21 centers reported 25 to 49 students each
8 centers reported 10 to 24 students each
4 centers reported less than 10 students each

44 per cent of these centers have fewer than 50 Lutheran students each
25 per cent have more than 200 each
31 per cent have between 50 and 200 each

The forty-four centers in which there are fifty or more Lutheran students include a total of 11,741 students, or 93 per cent of the number reported by the eighty centers from which reports were received. These 11,741 students represent about 81 per cent of the total number of Lutheran students in non-Lutheran institutions. It is thus clear that a student program in centers where there are fifty or more Lutheran students would reach at least four out of five Lutheran students attending non-Lutheran institutions. The thirty-three centers having fewer than fifty Lutheran students include a total of only 897 students.

The thirty-one centers in which there are 100 or more Lutheran students include a total of 10,864, or 86 per cent of the total number reported by the eighty centers under consideration. These 10,864 represent about 75 per cent of the total number of

Lutheran students in non-Lutheran institutions. A student program in centers of 100 or more would thus reach three out of four Lutheran students in non-Lutheran institutions.

These figures are even more significant when it is considered that some Lutheran students probably fail to sign as Lutherans. This failure is attributed primarily to the fear of these young people that they will be considered members of a foreign group if they sign as members of the Lutheran Church, a fear which had its rise partly in war hysteria. Moreover, there seems to be a reaction in some cases against the control used at home in matters of religion which leads many to refuse to declare their religious affiliations when they are free from the restrictions of parental authority. Others, perhaps, have reacted unfavorably to the catechization process, and prefer not to be numbered in a church group when they enter the new freedom of university life. The figures given for the total number of Lutheran students, therefore, appear to be conservative.

Lutheran Students at Five University Centers

Since it was impossible to gather information concerning all the Lutheran students at the non-Lutheran institutions surveyed, five centers were selected for special study, partly because of their accessibility and partly because they were typical of several different types of work. In using the blanks with students, the limitations which this method involves were recognized. The blank is inevitably selective in that those who are very much in favor and those who are very much opposed will more likely answer the questions asked on the blank. A large group of students who represent an indifferent attitude will probably not respond. The returns are not as large as desired. Only about 456, or 16 per cent of those receiving blanks, sent in replies. Therefore, the replies are neither representative nor typical. The statistics and tabulations which follow cannot be interpreted as significant except for the particular 16 per cent replying. The facts here presented are true only for the 456 students who reported. Student blanks were mailed to students in the various centers, and a self-addressed, stamped envelope was enclosed in the letter. The replies were to be anonymous, and were to be sent directly to the survey office without passing through the hands of the pastor.

In Philadelphia blanks were sent to 2,000 students at the Uni-

versity of Pennsylvania, Temple University, Drexel Institute, Jefferson Medical College, Princeton University, Hahnemann Medical College, Colleges of Pharmacy and Optometry, and the Women's Medical College; at Cornell to 200 students; at Pennsylvania State Teachers College to 130 students; at Pennsylvania State College to 400 students, and at the University of North Carolina to 70 students. Responses to these blanks were received as follows:

TABLE 5

Distribution of Responses to Student Blanks

Institution	Number Replying		Per Cent
	Men	Women	
University of Pennsylvania	116	22	--
Temple University	42	27	--
All other Philadelphia institutions	39	7	12.1
Cornell University	22	12	12.0
Pennsylvania State College	122	13	33.7
University of North Carolina	18	2	28.5
Pennsylvania State Teachers College	--	14	17.6

The total number of replies was 456, of which 359 were from men and 97 from women.

Tables 6 and 8 to 14 present the medians for the number reporting. Table 6 deals with the age distribution, which shows a range from 16 to 52 years. The median is 20.4 years.

Table 7 shows the distribution of the students by classes. The freshman group is the largest, although the whole group seems about equally divided between freshmen and sophomores on one hand, and upper classmen and graduates on the other. In comparing the median age with the distribution in classes, the age seems a little advanced for a freshman modal group, but the skew of the curve is not particularly marked in that direction.

Tables 8 and 9 give the ways in which the students think they spend their time. Such a time study as this is not wholly accurate because it is based only upon the impressions of students, and not upon actual records of how the time was spent. It gives some indication, however, of the student's attitude toward his college work. A median of 24.4 hours spent in classes, as

TABLE 6

AGE DISTRIBUTION OF STUDENTS RESPONDING TO STUDENT BLANKS

AGE	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	STATE COLLEGE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
16	3	1	0	0	0	2	1	1	0	8
17	7	0	1	2	1	2	3	11	2	29
18	16	1	4	4	3	5	6	19	4	62
19	14	5	5	4	6	9	1	40	4	88
20	27	5	4	4	15	4	1	24	3	87
21	17	2	7	4	6	6	0	18	0	60
22	8	2	4	1	4	1	1	7	0	28
23	12	0	3	1	4	1	0	7	2	30
24	4	1	4	0	2	1	0	2	1	15
25	3	0	2	0	4	1	0	3	2	15
26	1	2	2	1	0	0	0	0	0	6
27	0	0	1	1	1	0	0	0	0	3
28	2	1	0	1	0	1	0	1	0	6
29	1	0	2	2	0	0	0	0	1	6
31	1	0	0	2	0	0	0	0	0	3
32	0	1	1	0	0	0	0	0	0	2
33	0	0	0	0	0	0	1	0	0	1
34	0	0	0	0	0	1	0	0	0	1
35	0	0	0	0	0	0	0	1	0	1
36	0	0	0	0	0	0	0	1	0	1
39	0	0	1	0	0	0	0	0	0	1
44	0	0	0	0	0	0	0	1	0	1
52	0	0	0	0	0	0	0	0	1	1
Medians ..	20.66	20.80	21.93	20.87	20.86	19.88	18.05	19.92	20.0	20.46

shown in Table 8, is high for a group of this size. This high median is caused in part by the number of professional students who have been included in the survey. The median for the hours of study, however, is only 20.6 hours according to Table 9, which means that these students did not spend an hour of preparation for each hour of class work.

Table 10 shows that comparatively few of the students reporting are working their way through college. Only at Temple University do we find among the men a majority of the students working their way.

Table 11 shows rather significantly that the median for the hours spent in religious activities for the entire group is 2.31 hours per week. This seems high, but it must be remembered that at the Pennsylvania State College all students are required to attend

TABLE 7

Distribution in Classes

Class	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	State College	University of North Carolina	Total
	Men	Women	Men	Women						
Freshman .	30	2	7	6	12	8	8	45	4	122
Sophomore	27	3	6	8	12	9	1	32	5	103
Junior	29	11	11	8	13	8	4	32	4	120
Senior	20	3	5	1	8	3	1	19	2	62
Graduate .	5	1	4	0	1	5	0	1	5	22
Special ...	3	1	6	3	0	1	0	2	0	16
Blank	2	1	3	1	0	0	0	4	0	11

TABLE 8

Hours Spent in Classes

Hours	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
2– 3	0	1	4	1	0	0	0	0	0	6
4– 5	2	5	2	4	0	0	0	0	1	14
6– 7	0	0	4	2	0	0	0	0	0	6
8– 9	0	0	1	0	0	1	0	0	0	2
10–11	0	0	3	0	0	1	0	0	0	4
12–13	0	0	0	0	2	1	0	0	0	3
14–15	3	0	0	0	1	3	0	3	10	20
16–17	7	0	2	4	2	2	1	3	1	22
18–19	14	3	6	5	4	2	0	5	2	41
20–21	27	2	2	2	2	4	4	4	2	49
22–23	17	2	3	4	3	0	8	12	1	50
24–25	10	3	3	5	4	2	0	13	0	40
26–27	8	2	2	0	7	2	1	8	0	30
28–29	1	1	0	0	5	1	0	13	0	21
30–31	2	2	2	0	2	4	0	40	1	53
32–33	1	0	0	0	2	2	0	20	0	25
34–35	4	0	0	0	2	1	0	7	0	14
36–37	6	0	0	0	1	0	0	3	0	10
38–39	5	0	0	0	5	2	0	3	0	15
40–41	2	0	1	0	2	0	0	0	0	5
42–43	1	0	0	0	1	1	0	0	0	3
44–45	4	0	0	0	1	1	0	0	0	6
48–49	1	0	0	0	0	0	0	0	1	2
Blank	1	0	0	0	0	3	0	1	1	6
Medians ..	22.50	21.50	18.50	19.00	27.42	25.00	22.74	30.3	15.8	24.4

TABLE 9

HOURS SPENT IN STUDY

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
2- 3	1	2	4	1	3	1	0	1	1	14
4- 5	3	1	3	5	3	2	0	3	2	22
6- 7	3	2	1	2	1	0	0	1	0	10
8- 9	2	2	2	0	0	1	0	3	0	10
10-11	7	2	3	3	5	2	0	3	1	26
12-13	5	0	2	1	0	0	1	6	1	16
14-15	8	2	5	7	7	5	2	14	4	54
16-17	5	1	2	0	3	1	1	5	0	18
18-19	8	0	3	1	3	1	1	7	0	24
20-21	19	2	2	1	7	4	1	18	1	55
22-23	1	0	1	0	0	2	0	6	0	10
24-25	13	1	3	0	6	3	0	19	2	47
26-27	0	0	0	0	1	0	3	1	0	5
28-29	5	0	1	0	0	0	0	4	0	10
30-31	9	1	0	1	3	2	3	22	3	44
32-33	0	0	0	0	0	0	0	1	0	1
34-35	4	0	0	0	0	2	1	5	0	12
36-37	2	0	1	1	0	2	0	2	1	9
38-39	0	1	0	0	0	1	0	1	0	3
40-41	7	1	0	0	2	1	0	2	0	13
42-43	2	0	0	0	0	0	0	1	0	3
44-45	2	0	0	0	0	0	0	1	2	5
46-47	0	0	0	0	1	0	0	0	0	1
48-49	0	0	0	0	0	0	0	0	2	2
50-51	3	0	0	0	0	0	0	3	0	6
54-55	0	0	0	0	0	0	0	1	0	1
60	1	0	0	0	0	0	0	0	0	1
Blanks ...	6	4	9	4	2	4	0	5	1	35
Medians ..	20.1	12.0	14.6	13.0	18.0	21.0	26.66	23.32	21.0	20.6

TABLE 10

WORKING FOR PAY

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
0– 1	0	0	0	0	0	0	0	0	1	1
2– 3	7	0	0	1	2	5	0	4	2	21
4– 5	2	0	1	1	0	0	0	1	0	5
6– 7	5	2	2	0	2	0	0	5	0	16
8– 9	4	2	1	1	2	1	0	1	1	13
10–11	5	0	0	0	1	0	0	1	0	7
12–13	0	0	1	0	0	0	0	1	0	2
14–15	2	0	1	0	0	0	0	2	2	7
16–17	1	0	0	0	0	0	0	0	0	1
18–19	1	0	1	0	0	1	0	3	1	7
20–21	5	0	1	0	1	1	0	7	0	15
22–23	0	0	1	1	0	0	0	0	0	2
24–25	2	3	1	2	0	1	0	4	0	13
28–29	0	1	0	0	0	0	0	3	0	4
30–31	3	1	0	0	0	3	0	0	0	7
34–35	0	0	1	0	0	0	0	1	0	2
36–37	2	0	1	2	0	1	0	0	0	6
40–41	1	1	1	0	1	0	0	0	0	4
42–43	1	0	1	0	0	0	0	1	0	3
44–45	1	0	1	0	1	0	0	0	0	3
46–47	0	0	1	0	0	0	0	0	0	1
48–49	0	0	4	1	4	0	0	0	0	9
50–51	0	0	1	0	0	0	0	0	0	1
52–53	0	0	1	0	0	0	0	0	0	1
54–55	0	0	1	0	0	0	0	0	0	1
58–59	0	0	1	0	0	0	0	0	0	1
Blank	74	12	18	18	32	21	14	101	13	303
Medians for working group ...	11.20	24.66	38.0	25.0	15.5	19.0	0	20.0	9.0	15.72

TABLE 11

RELIGIOUS ACTIVITIES

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	19	2	5	1	8	3	0	38	8	84
2	30	3	5	3	11	8	3	56	7	126
3	15	2	6	1	8	7	3	17	1	60
4	7	4	3	0	5	3	5	3	1	31
5	9	1	0	5	2	6	2	3	0	28
6	2	1	1	1	1	2	1	1	0	10
7	0	1	1	2	0	1	0	1	0	6
8	2	0	2	1	0	0	0	1	0	6
9	0	0	0	0	0	0	0	0	0	0
10	0	2	0	1	0	0	0	1	0	4
11	0	0	1	0	0	0	0	0	0	1
14	0	0	0	1	0	0	0	0	0	1
15	0	0	0	0	0	1	0	0	0	1
Blank	32	6	18	11	11	3	0	14	3	98
Medians for those reporting	2.76	4.25	3.33	5.6	2.85	3.64	4.2	2.41	2.28	2.75
Medians for entire group ...	2.06	3.0	1.6	2.66	2.36	3.43	4.2	2.28	1.87	2.31

TABLE 12

HOURS SPENT IN EXTRA-CURRICULAR ACTIVITIES

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	1	1	0	1	3	2	0	2	1	11
2	9	11	3	2	5	2	2	9	2	45
3	9	2	2	1	2	4	4	10	0	34
4	7	1	3	2	4	1	0	8	0	26
5	6	0	3	0	3	1	2	8	0	23
6	5	0	0	1	3	3	1	6	1	20
7	1	0	0	0	0	0	0	2	0	3
8	5	0	1	2	1	1	0	6	0	16
9	0	0	0	0	0	1	0	1	0	2
10	2	1	1	0	3	2	0	13	1	23
11	1	0	0	0	0	0	0	0	0	1
12	3	0	1	1	0	0	0	9	3	17
13	1	0	0	0	0	0	0	0	0	1
14	2	0	0	0	0	0	0	2	0	4
15	2	0	1	0	0	1	0	4	0	8
18	2	0	1	0	0	1	0	3	1	8
19	0	0	0	0	0	1	0	0	0	1
20	2	0	0	0	0	0	0	2	0	4
25	1	0	0	0	0	0	0	1	1	3
28	1	0	0	0	0	0	0	0	0	1
Blank	56	13	26	17	22	14	5	49	10	212
Medians for those reporting	5.66	2.75	5.0	4.5	4.5	6.0	3.75	7.0	11.15	5.56
Medians for entire group ...	2.11	0	0	0	1.33	2.5	3.0	3.8	0	2.13

Sunday religious services and only recently has compulsory chapel been abolished.

The students did not spend a great deal of time in extra-curricular activities. This is shown in Table 12. The median for the entire group is only 2.13 hours per week, and in a great many of the institutions studied less than half of the group were engaging in such activities.

Table 13 shows a median for the entire group of 3.18 hours per week spent in exercise. This is a low figure, a figure which has been lowered in part by the number of women in the group.

TABLE 13

HOURS SPENT IN EXERCISE

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	2	1	3	3	3	1	0	2	1	16
2	23	3	5	2	6	1	1	27	2	70
3	9	2	2	1	4	3	3	12	2	38
4	10	0	1	4	6	5	3	12	1	42
5	9	1	1	1	0	4	0	15	1	32
6	4	16	1	2	5	4	2	8	2	44
7	2	2	1	3	1	2	1	2	0	14
8	3	0	1	0	1	2	2	3	1	13
9	1	0	1	1	0	1	0	1	0	5
10	6	4	1	2	3	1	2	10	0	29
11	0	0	0	0	0	0	0	1	0	1
12	3	1	1	0	0	1	0	6	0	12
14	0	0	0	0	0	1	0	2	0	3
15	2	0	0	0	1	0	0	1	1	5
16	0	0	1	0	0	0	0	2	0	3
18	1	0	0	0	0	0	0	1	0	2
20	1	0	0	0	0	0	0	0	1	2
21	0	0	0	0	0	0	0	1	0	1
23	0	0	1	0	0	0	0	0	0	1
25	1	0	0	0	0	0	0	0	0	1
28	0	0	0	0	0	0	0	1	0	1
29	0	0	0	0	0	0	0	1	0	1
Blanks ...	39	7	23	7	16	8	0	27	8	135
Medians for those reporting .	4.4	6.0	3.5	5.0	4.33	5.75	5.5	5.06	5.0	3.97
Medians for entire group ...	2.74	2.66	0	4.25	2.66	4.8	5.5	4.0	2.5	3.18

The median amount of time spent in other forms of recreation and amusement, tabulated in Table 14, is 5.17 hours. This seems to be a very conservative median for a group of college students who are often thought of as individuals who have a great deal of time to spend in the pursuit of pleasure.

TABLE 14

HOURS SPENT IN OTHER RECREATION

HOURS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
1	2	0	0	1	0	1	0	3	0	7
2	5	0	0	2	3	5	0	3	2	20
3	4	0	2	1	2	2	3	5	1	20
4	9	0	1	0	2	3	3	16	1	35
5	10	0	1	4	6	3	2	8	2	36
6	7	1	7	0	5	1	1	9	0	31
7	1	1	0	1	1	0	1	4	1	10
8	6	1	2	0	1	2	0	5	0	17
9	0	2	1	0	1	0	0	1	0	5
10	11	7	2	1	5	2	2	28	2	60
11	0	0	0	0	0	0	0	1	0	1
12	3	1	1	2	0	2	0	4	2	15
14	2	0	2	1	1	0	0	1	0	7
15	4	0	0	0	1	1	0	9	0	15
17	0	0	0	0	0	0	0	1	0	1
18	1	0	0	0	0	1	0	0	0	2
20	5	0	0	0	2	1	0	5	0	13
21	0	0	0	0	0	1	0	0	0	1
22	0	0	0	0	0	1	0	0	0	1
24	1	0	0	1	0	0	0	1	0	3
25	1	1	0	0	1	0	0	1	0	4
26	1	0	0	0	0	0	0	0	0	1
27	1	0	0	0	0	0	0	0	0	1
28	0	0	1	0	0	0	0	0	0	1
30	1	0	1	0	0	0	1	2	0	5
31	0	0	0	0	0	0	0	1	0	1
33	0	0	0	0	0	0	0	1	0	1
40	0	0	0	0	0	0	0	1	0	1
45	0	0	0	0	0	0	0	1	0	1
Blank	41	8	21	13	15	8	1	24	9	140
Medians for those reporting .	8.0	10.28	7.0	5.75	6.6	5.66	5.5	10.04	5.5	7.9
Medians for entire group ...	4.66	9.0	0	1.0	5.16	4.33	5.0	6.88	2.5	5.17

Lutheran students are engaged in many and varied activities notwithstanding the fact that the time spent in these activities, as indicated in Table 12, is very low. Of all those reporting, 72 per cent are engaged in one or more activities. In the distribution, as indicated in Table 15, athletics, of course, predominate, while oratory and debating claim the least attention. Table 16 gives the organizations to which Lutheran students belong. The section on religious organizations is very inaccurate. The actual membership in churches is given in Table 17 and shows a much higher percentage of members in the church than does Table 16. The object of Table 16 was to discover membership in other organizations apart from the church itself, but in listing their religious organizations some students mentioned their church and some did not. Reports on the blanks as they were submitted have not been altered in tabulating and church membership was counted where it was included. However, many of those who listed no religious organizations probably belonged to a church. The 149 who are members of no religious organizations must be considered in the light of that apparent misunderstanding.

Approximately one-half of the Lutheran students reporting are members of fraternities, a fact which probably gives a higher percentage to the fraternity group than would be the case if *all* the

TABLE 15

Extra-Curricular Activities

Type of Activity	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Athletics ..	49	5	16	7	19	20	5	72	13	206
Music	19	4	7	5	12	8	8	25	2	90
Dramatics	9	2	1	2	6	6	3	9	3	41
Debating .	3	0	1	2	2	1	0	4	7	20
Oratory ...	4	0	2	0	2	0	0	6	3	17
Student publications	16	3	6	1	6	5	0	27	2	66
Student government ...	10	8	5	3	5	3	2	12	2	50
Blank	42	13	19	16	13	8	3	30	5	136

Lutheran students had answered the blanks. About one-half of the group are in various clubs.

Table 18 indicates the anticipated life occupations of these students. If we may judge from the distribution given, they are a wholesome group of young people interested in those lines of endeavor which contribute to the upbuilding of the nation and the progress of civilization. Teaching claims by far the largest number, and business and commerce rank second. Medicine, law, dentistry, home economics, and pharmacy are included in the choices of the group. Religious workers are not numerous, and only 18 of the 456 anticipate this particular type of service, but most of these were probably recruited while at college. When boys or girls decide on religious work before beginning their

TABLE 16

STUDENT MEMBERSHIP

Type of Activity	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Member of religious organizations	76	16	26	16	30	27	9	84	13	297
Not in religious organizations	40	6	16	11	16	7	5	51	7	159
Median for entire group ...	1.5	2.5	1.4	1.5	1.4	2.6	2.6	1.3	1.4	1.5
Member of fraternities	65	9	23	5	16	18	1	67	5	209
Not in fraternities .	51	13	19	22	30	16	13	68	15	247
Median for entire group ...	1.2	0	1.1	0	0	1	0	0	0	0
Member of clubs ...	55	13	24	12	26	16	11	64	8	229
Not in clubs	61	9	18	15	20	18	3	71	12	227
Median for entire group ...	0	1.4	1.2	0	1.2	0	1.6	0	0	0

TABLE 17

MEMBERS OF CHURCH

For column heads see Table 18.

Members ...	95	18	31	22	39	23	11	101	18	358
Non-members	18	4	9	3	6	11	3	33	2	89
Blank	3	--	2	2	1	--	1	--	--	9

TABLE 18

OCCUPATIONS

OCCUPATION	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Teaching	7	17	10	14	6	13	13	17	9	106
Business	29	0	11	3	6	2	0	16	1	68
Medicine	22	0	1	0	11	2	0	3	4	43
Electrical engineering	5	0	1	0	2	0	0	21	0	29
Law	12	0	3	0	0	1	0	4	1	21
Civil engineering	3	0	1	0	0	8	0	7	0	19
Religious work	3	1	2	6	2	3	0	0	1	18
Engineering .	0	0	0	0	0	5	0	12	0	17
Mechanical engineering ...	4	0	0	0	1	0	0	8	0	13
Chemist	1	0	0	0	2	1	0	8	1	13
Accounting ...	6	0	6	0	0	0	0	0	0	12
Farming	0	0	0	0	0	0	0	11	0	11
Architecture ..	5	0	0	0	0	2	0	3	0	10
Dentistry	4	1	3	0	0	0	0	0	0	8
Home economics	0	0	0	3	1	1	0	3	0	8
Veterinarian ..	6	0	0	0	0	1	0	0	0	7
Pharmacy	0	0	1	0	4	0	0	0	0	5
Journalism ...	1	1	0	0	0	0	0	2	0	4
Aeronautical engineering .	0	0	0	0	1	0	0	2	0	3
Miscellaneous .	1	2	1	0	2	1	1	5	0	13
Blank	7	0	2	1	1	2	0	13	3	29

higher education, they usually enroll in denominational schools where they feel their instruction and training will be more direct and effective along the particular lines of their interest. It is well for the church to contemplate the possibilities of recruiting for

TABLE 19

COLLEGES IN WHICH STUDENTS ARE ENROLLED

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Business and commerce ..	42	0	7	0	2	0	0	0	2	53
Engineering ..	7	0	1	0	4	7	0	33	0	52
Education	2	14	3	13	0	0	14	2	4	52
Arts and sciences	19	1	1	0	1	10	0	12	7	51
Medicine	11	0	0	0	3	1	0	0	0	15
Law	2	0	1	0	0	0	0	0	1	4
Architecture ..	2	0	0	0	0	2	0	0	0	4
Veterinary ...	4	0	0	0	0	1	0	0	0	5
Dentistry	1	0	2	0	0	0	0	0	0	3
Home economics	0	0	0	1	4	2	0	1	0	8
Graduate	0	0	1	1	0	4	0	1	3	10
Agriculture ...	0	0	0	0	0	2	0	16	0	18
Miscellaneous .	2	1	6	0	1	2	0	8	1	21
Blank	24	5	20	13	31	3	0	62	2	160

TABLE 20

DEGREES SOUGHT BY STUDENTS

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
B.S.	60	14	17	20	23	14	4	102	4	258
B.A.	23	3	0	1	7	10	0	23	9	76
M.D.	12	0	0	0	7	1	0	0	0	20
Ph.D.	0	0	2	0	6	2	0	1	1	12
M.A. and M.S.	0	1	1	0	0	2	0	1	4	9
V.M.D.	6	0	0	0	0	1	0	0	0	7
D.D.S.	3	0	3	0	0	0	0	0	1	7
L.L.B.	2	0	1	0	0	0	0	0	1	4
Diploma	0	0	0	0	0	0	10	0	0	10
Miscellaneous .	3	2	4	0	0	1	0	0	0	10
Blank	7	2	14	6	3	3	0	8	0	43

religious work in the non-Lutheran institutions where there exists such material for professional religious leadership.

In Table 19 the colleges in which students are enrolled are listed. A survey of these readily indicates the necessity for university training felt by Lutheran students, for none of the Lutheran institutions could meet the professional needs of many of the students tabulated in this study. Engineering, business and commerce, medicine, law, architecture, veterinary medicine, dentistry, and agriculture are some of the vocations for which specific training is lacking in the Lutheran colleges. Since the Church is not providing adequate training for students interested in these specialized fields, it seems wise for the Church to view these other institutions as supplementary agencies and to attempt to do for the students in those institutions what it seeks to accomplish in its own denominational colleges by way of religious programs.

The same fact is shown in Table 20, indicating the degrees sought by students. The B.A. degree, which is the outstanding

TABLE 21

REASONS GIVEN BY LUTHERAN STUDENTS FOR GOING TO COLLEGE

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Professional training and advancement	60	17	19	15	26	17	12	56	8	230
Liberal, cultural education	30	7	2	5	12	19	3	57	4	139
Self-improvement	27	3	16	7	11	1	4	27	4	100
Financial advantages	23	1	5	3	6	9	1	23	3	74
Usefulness and service	14	2	4	3	11	6	2	20	4	66
Success	1	0	0	0	2	1	0	14	0	18
To make friends	5	1	0	1	2	2	2	3	0	16
Parental pressure	1	0	0	0	0	1	0	4	0	6
To attain fame	1	0	1	0	0	0	0	2	1	5
It is the thing to do	1	0	0	1	0	1	0	0	1	4
Blank	8	2	8	4	1	2	0	10	1	36

degree offered by Lutheran institutions, claims the effort of only 76 students in these non-Lutheran colleges. The B.S. degree claims 258, indicating the desire of Lutheran students for technical training along lines not included in the liberal arts program.

Table 21 is of interest because it sets forth the reasons which students give for going to college. Perhaps the students have not given the real reasons, but the reasons offered indicate an idealistic and serious-minded group of students. Two hundred thirty students, more than 50 per cent, say that they came to college for professional training along specific lines, while only 139 mention general, liberal, or cultural education.

While only 66 specifically indicate that they desire their college course to fit them for larger usefulness in the world, even that number is significant. There is, moreover, the element of service involved in reasons other than this particular one. Financial advantages are mentioned by 74, a comparatively low figure. Self-improvement is mentioned by 100 students, who are thinking of their own development possibly in relationship to the larger usefulness which awaits them later on. Success, as such, is mentioned by only 18. Only three give a degree as the motive for their enrollment in a university. Two say they entered because of athletics, two in order to decide their life work, two say they do not know why, and one admits that he desires an easy life without hard manual work. The ten individuals who offer these last reasons seem out of harmony with the group as a whole.

Table 22 is significant from the standpoint of a general policy for Lutheran education. This table indicates some of the reasons why Lutheran students go to institutions other than the Lutheran colleges. This seems in no way caused by perverseness of spirit, but preëminently because of certain outstanding features and offerings of the universities selected. Two hundred forty-seven students give such reasons as the cause for their enrollments at the institutions of their choice. Other reasons, however, bulk large. Seventy-nine attend particular institutions because of the "home town" location, while 96 more choose institutions sufficiently close to commute. Ninety-five choose certain other institutions because of financial advantages in terms of low tuition and living charges. Scholarship awards drew 26 of the students. Athletics was a factor in the decision of only eight. Five report their

TABLE 22

REASONS GIVEN BY STUDENTS FOR SELECTING THE PARTICULAR COLLEGE IN WHICH THEY ENROLLED

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Some general characteristics about the university such as "best"	84	10	16	12	16	22	14	59	14	247
Proximity to home	18	6	0	10	11	6	2	41	2	96
Financial advantages	10	3	19	9	21	2	3	24	4	95
Location in home town	16	5	14	1	8	0	0	35	0	79
Reputation of university	23	1	4	4	13	3	2	18	0	68
Scholarship award	3	3	2	2	3	8	0	15	0	36
Parents or brother attended	4	0	0	0	0	6	0	4	3	17
Rural location	0	0	0	0	0	0	0	8	1	9
City location	4	0	1	2	1	0	0	0	0	8
Moral standing of university	1	0	0	0	0	0	4	3	0	8
Athletics	1	0	0	0	0	0	0	6	1	8
Blank	8	2	7	0	1	3	0	13	2	36

reasons for choosing a particular college to be the personal interest taken in the students by the teachers. Four state that they matriculated in certain institutions for the college life which they offered; four, because of the social standing of the university; four, because of the Lutheran pastoral care which was present; three, because they desired new freedom; and three, because the institution was chosen by the parent. The following additional reasons are given once each: no examinations required for entrance, friends in school, non-denominational institution. These reasons, however, seem to have no weight with many of the students, but are elements in the situation which influence some high school students in their choice of colleges. As long as the situation is as it is, great numbers of Lutheran students, for the reasons given

in Table 22, will continue to enroll in the tax-supported and privately endowed institutions of the country.

Summary

The median Lutheran student at non-Lutheran institutions may be described as follows:

Age—20.5 years.

Time spent per week in classes—24.4 hours.

Time spent in study—20.6 hours.

Time spent in working for pay—0.

Time spent in religious activities—2.37 hours.

Time spent in extra-curricular activities—2.13 hours.

Time spent in exercise—3.18 hours.

Time spent in other forms of amusement—5.17 hours.

He will be engaged in one or more activities.

He will not be a member of any religious organizations except the church.

He will not be a member of a fraternity.

He will have decided on his vocation and it is more likely to be teaching, some form of engineering, or business than anything else.

He will be enrolled in one of the technical schools of the university.

He will be seeking the B.S. degree.

He will have come to college because of his desire for professional training and advancement.

His choice of a university will have been made on the basis of some particular feature or quality of the institution.

CHAPTER VII

PROGRAM

A program of student work should be determined by the objectives which have been set up. The nearest approach to an official statement of objectives is contained in the report of the University Department given at a meeting of the Board of Education in Harrisburg, Pennsylvania, May 4, 1920.[1]

1. The church should be the center of all university student religious life. The religious life of the student should be centered in a Christian congregation. The goal of the student pastor is the cultivation of normal Christian life. This can best be done in a regularly established congregation, ministering the Work and Sacraments, and affording fellowship in Worship and Service.

2. There is, therefore, needed in every university center a representative Lutheran Church, with adequate Bible School and social equipment.

3. The congregation as far as possible should be from the university community, in sympathy with the traditions and ideals of the school. The congregation is responsible for the spiritual life of the students in the community. The student should take his place in the life of the local congregation, serve in its work, share in its worship, so that when he enters college there is no break in his church life and when he returns to his home after school days are over he will fit easily and fruitfully into the life of the church there.

4. The congregation and pastor, in coöperation with the Christian students and teachers of the school, should coöperate in bringing the influence of Christ into the life of the school.

The three objectives which stand out are: first, normal Christian life for the students; second, continuity in church life as the students enter college, and as they return to home churches; and third, service for Christ in the life of the school.

The means for realizing these purposes constitute the program. In this same statement several methods are suggested, such as worship, study, socials, and service. In the little booklet en-

[1] *Minutes of the Board of Education, May 4, 1920,* p. 52.

titled *Helping the Student,* which is an official statement from the University Department, the program is outlined as follows:[2]

Worship together on the Lord's day, partake of the Holy Communion together at least twice during the school year, and be faithful in daily private devotion.

Study the Bible and Missions together at least six weeks twice during the school year.

Serve in the local congregations, in the campus Christian Association, in community welfare, and contribute to some fund for the general work of the Church.

Meet at least four times each school year for social purposes and for the consideration of common problems.

Send representatives to an annual conference of Lutheran students and contribute toward the expense of the Regional Association of the Lutheran Student Association of America.

The denominational secretaries rated the various elements of a program for students in the following order:

1. Worship.
2. Personal consultation, vocational guidance, recreation.
3. Calling on students in their rooms.
4. Democratic procedure in student activities.
5. Entertaining students in pastor's home.
6. Promoting Sunday school classes.
7. Reception to new students.
8. Organizing discussion groups.
9. Weekly or monthly social.
10. Entertaining students in homes of townspeople.
11. Intercollegiate student conferences.
12. Organizing mission study.

On some of these items there was a wide difference of opinion. One secretary rated "Promoting Sunday school classes" second; another put it in tenth place. One secretary placed "Entertaining students in pastor's home" second; one ranked it eleventh. While three rated "Calling on students in their rooms" second, one placed it tenth. Notwithstanding these differences, the main emphases, according to the above rating, were well marked. The programs at the centers included in this survey will be consid-

[2] *Helping the Student,* p. 9, booklet prepared by the University Department.

ered under the general topics of worship, study and discussion, socials, personal work, other means of effective contacts, and evangelization and recruiting.

Worship

There seems to be general agreement that the most fundamental part of the student program is that of worship. It is set forth in all of the literature on student work, and there is a great effort to get the students to continue attendance at the worship service throughout their college course. This point of view assumes that worship is the greatest motivating force in life.

Sixty-two of the eighty pastors reported concerning the attendance at worship. The range was from 2 to 100 per cent, the average was 53 per cent, and the median 56.2 per cent of the students enrolled. Four reported 100 per cent attendance. In these places the number of students is small, a fact which probably accounts for the perfect records.

12 report attendance from 75 to 99 per cent
25 report attendance from 50 to 74 per cent
10 report attendance from 25 to 49 per cent
11 report less than 25 per cent

More than 50 per cent of the places are reaching through worship over 50 per cent of the student bodies.

If at all accurate, these figures on the attendance at worship indicate an exceptional loyalty to the church services. At Cornell the pastor keeps an individual record of church attendance, and he can tell by name how many attend church each Sunday. Few pastors do this and are therefore in danger of exaggerating numbers when estimating the size of the congregation. This fundamental emphasis on church attendance in the Lutheran student work, however, seems to be producing results, and the high attendance at worship may be directly attributed to the special efforts made along this line.

In some centers where the student congregation is large there is an attempt to adapt the service to the needs of the student. This is especially true at Cornell and Pennsylvania State College. The former is a student church, and its council is made up of students. The ushers and the choir are students. The service has the interests of students at heart, but its dignity is maintained.

The sermon deals with the fundamentals of religious living. In the latter church the students are required by the college authorities to attend. Over three hundred attend each Sunday, and reports on individuals are made to the university office. Here also the needs and problems of the students are considered in determining the character of the services.

In large cities, and in centers where the student group is proportionately small in comparison with the number of community members, the students exercise little effect on the type of service. It does, however, make quite a difference in such a church whether the students are met at the door by a corps of genial ushers, some of them perhaps students themselves, or left to wander in with no word of welcome. The Church of the Holy Communion in Philadelphia had this phase of the program well developed.

Study and Discussion

A second part of the program has to do with study and discussion. Thirty-four centers report a total of 38 Bible classes. Thirty-two of these record attendance, the average of which was 21. The largest class reported was 25; the smallest, 3. This seems a very small attendance in this important part of the church's program. On one Sunday there would probably be less than 1,000 Lutheran students attending Sunday school out of a total of 12,000 students in non-Lutheran colleges.

Only sixteen students of the four hundred fifty-six reporting were taking college courses in the field of religion. These were enrolled for twenty-five courses, all of which were in Bible, except two in religious education, one in church history, one in psychology of religion, and two in philosophy of religion. With the offering in these institutions of various types of courses which give an outlook and training most helpful in Christian living and service, the question may well be raised why more Lutheran students are not taking advantage of these courses. The sixteen students taking such courses were divided among the colleges as follows: University of Pennsylvania, 1; Temple University, 6; Pennsylvania State College, 8; Cornell University, 1.

The various statements of programs for student work which appear in Lutheran literature make no mention of the credit courses in religion, but refer only to work in the Sunday school. Such a policy inevitably leaves education in religion to marginal

time and to incompetent teachers. The curriculum of the average Sunday school is not at all suited to serious Bible study nor to developing understanding of fundamental religious problems. If a church would build well, attention to serious study on the part of its future laymen becomes a prime requisite.

Thirty-seven of the eighty centers report 800 discussion group meetings with an average attendance of 25, and a total attendance of 24,759. The purpose of discussion is to help each individual think through the various problems which confront him. It stimulates the spirit of research, creates tolerance and poise, and encourages coöperation with others in seeking truth. It has a very definite technique, the lack of which often throws a group into confusion, and permits a few to thrust their ideas upon others. It is significant that there were 800 discussion meetings held in thirty-seven different centers, but it is to be remembered that their value depends upon how they are conducted. Not only should discussion be encouraged but trained leadership should be provided. Training of leaders should precede or accompany the organization of groups.

Discussion groups are of different kinds, depending on the place of meeting and the problems discussed. Here are some of the various meeting places: in the Sunday school as a regular class, in the church at some hour during the week, at the home of the university pastor, in a fraternity house or dormitory, in one of the college buildings. Some of the various types of problems discussed are: college adjustment problems; personal moral and religious problems; problems of belief; vocational adjustment problems; industrial problems; race problems; international problems. In many cases the university pastors are asked to conduct discussion groups under the auspices of the Christian Associations, which organize the entire campus for such meetings.

The pastor at the University of Pennsylvania leads three discussion groups: one at the church at the regular session of the Sunday school; another in a freshman dormitory; and still another in a fraternity house. The first continues throughout the year. The second and third run for a period of twelve weeks and are a part of the Christian Association program. Such books as *Jesus and His Cause,*[3] and *Facing Student Problems*[4] are used,

[3] Curry, A. B., *Jesus and His Cause.* Association Press, 1926.
[4] Curry, A. B., *Facing Student Problems.* Association Press, 1925.

along with the whole discussion series of the Young Men's Christian Association Press. The pastor at Cornell has a group meeting for Bible discussion on Monday evenings in his study. The students gather regularly throughout most of the year.

The Social Program

There is general recognition of the fact that the church in a university center is responsible for providing some wholesome social life for the students. By some it is considered mere bait by means of which the students are enticed to the church services. While socials do tend to draw students to the worship services, they have a value *per se* which should not be overlooked. There is a ministry to the moral and religious life of a student through inspiring fellowship which may be as creative as worship.

Student receptions at the beginning of each college year serve to introduce the newcomers to the church, and make the students feel the warmth and friendship of the congregation. They also bring together the diverse characters among the students and provide introductions to wholesome companions whose influences will be constructive. The social program in many student centers fails to attract the best class of students because it is too prosaic and dull. Initiative and enthusiasm are essential to a successful social affair.

Not only are there the receptions and socials in which the entire Lutheran group is included, but there are many smaller affairs. Teas sponsored by the Luther League, groups entertained at the pastor's home, parties by various organizations within the student group, are all a part of the social life of the Lutheran students. The more democratic the whole social program, the better and the more effective it will be in realizing the objectives of the religious program as a whole.

Sixty-six of the eighty centers report 382 socials held. The average attendance in sixty-one of these places was 52 per cent of the student body. The average number of socials during the year for these various centers was six. It seems from this report that the social program was vigorous and active, although perhaps a larger percentage of the student bodies might have been reached.

The conditions in the five centers which were more intensively studied indicate some dissatisfaction with the social program.

Whether or not this feeling was also present in other centers can only be surmised. There were one hundred fifty-six students who felt that the program should be improved by a greater emphasis upon social activities. That means that 34.2 per cent of the students reporting did not feel that they were adequately directed and assisted socially. However, sixty-one students stated that the university church work had proved vital to them because of the social activities connected with the program.

Personal Work

There is a constant emphasis in the literature of the Lutheran student work on the relationships of pastor and students. The pamphlet, *Helping the Student,* says: "Nothing can take the place of individual work. So far as possible the pastor should aim to meet each student individually and to obtain his confidence so as to be of personal comfort and help to him." [5] What the pastors are doing along this line is shown by the replies to the blanks. Seventy-one of the eighty pastors reported contacts with 4,657 students. The total number of students for which these pastors were responsible was 10,146, which indicates that instead of realizing the standard set, they were actually in personal touch with only 46 per cent of the entire group.

These contacts were merely to make easy and natural the conferences which constitute the essential ministry. *Helping the Student* states further:

> The pastor should assure himself through personal conversation that the student's faith is something more than a formality. He should prepare himself to meet students' intellectual and spiritual difficulties by study, prayer, and intimate personal contact with student life. Some students have not yet decided their life work. Through personal interviews of this kind, the pastor can be of great service to students in guiding them wisely. He will sometimes find men who ought to be in the ministry or the missionary field, losing their fine chance for service through a wrong decision in other directions.[6]

This outlines the possible scope of the interviews, although in practice the range covered would be much larger. Notwithstanding this emphasis only thirty of the eighty pastors report personal interviews. These stated that they had a total of 3,707 conferences, or an average of ninety-five each. Since there was

[5] *Helping the Student,* p. 6, booklet prepared by the University Department.
[6] *Ibid.,* p. 6.

no definition given of what a conference was, this might mean long or short, vital or unimportant conferences. Nevertheless, they represent a more personal relationship than that suggested in the other contacts reported.

These 3,707 conferences were on subjects ranging from physical welfare to deeply religious and philosophical questions. The pastors were asked to list, according to frequency, the various types of problems upon which they had held conferences. Religious, philosophical, and moral questions came first, appearing as follows: first, 33 times; second, 4 times; third, 4 times; fourth, 2 times. Educational programs and problems were listed as follows: first, 4 times; second, 10 times; third, 12 times; fourth, 2 times; fifth, 2 times. Social contacts and personal relations with others, including family affairs, conduct and etiquette, were listed as follows: first, 2 times; second, 15 times; third, 4 times; fourth, 6 times; fifth, 2 times. Financial affairs, including employment, show the following: first, 4 times; second, 15 times; third, 4 times; fourth, 6 times; fifth, 2 times. Health and physical welfare were checked as follows: first, 2 times; third, 1 time; fourth, 1 time; fifth, 11 times. Religious, philosophical, and moral questions were most frequently discussed, social and financial problems came close together in secondary importance, education and health problems were least frequently brought up in conference.

Fifty-seven of the eighty pastors reporting estimated the per cent of the student bodies which they reached by such personal conferences as ranging from 2 per cent to 100 per cent, the average being about 47 per cent.

6 pastors reported they reached 100%
9 pastors reported they reached 75% to 99%
23 pastors reported they reached 50% to 74%
8 pastors reported they reached 25% to 49%
11 pastors reported they reached less than 25%

This seems an excellent record of personal conferences on the part of the pastors, but such a program would require, if properly done, a larger amount of time than the schedules seem to indicate that they give to this work.

Four hundred fifty-six students gave their estimate of the help which they received from the pastors. (See Table 23.) Personal friendship was checked by 221, or nearly 50 per cent of them. This speaks well for the effectiveness of the personal

TABLE 23

WAYS IN WHICH STUDENTS HAVE BEEN HELPED BY UNIVERSITY PASTORS

MEANS OF HELP	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Personal friendship	75	10	6	3	17	32	7	60	11	221
Religious and moral instruction and inspiration	63	7	3	6	17	31	13	72	8	220
Social activities and wider social contacts	62	9	5	7	17	30	10	48	8	196
Helpful literature	24	8	2	0	4	5	6	19	3	71
Vocational guidance	15	0	3	0	1	11	4	4	0	38
Financial counsel	11	0	0	0	0	5	0	4	0	20
Blank and no help	30	10	34	18	24	0	0	49	8	173

contacts and conferences. Only twenty stated that they received help on the basis of financial counsel, which seems rather low in view of the fact that the pastors ranked it second as an item for personal conference.

Table 24 is especially interesting in view of the prevalent criticism of the influence of tax-supported institutions on the religious faith and life of their students. It is rather significant that 179 of the 354 students answering the question pertaining to apparent conflicts between science and religion said that they had never been bothered by any such difficulties. Seventy-five stated that they had been troubled, but not sufficiently to seek any help, while sixty others who had been bothered and had sought help had received it. Only thirty-nine of the entire group of students (which is only 10 per cent) said that they had been really upset by the apparent conflicts between science and religion.

The reasons for this whole situation are not stated, but suggested explanations might be: first, that the students were well grounded in religious faith before entering college; second, that

TABLE 24

STUDENTS AND THE PROBLEM OF APPARENT CONFLICTS BETWEEN SCIENCE AND RELIGION—HELP RECEIVED FROM UNIVERSITY PASTOR

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Total
	Men	Women	Men	Women						
Not bothered by such conflicts	51	7	12	12	21	12	6	56	12	179
Bothered but never sought help	18	5	4	2	9	12	2	21	2	75
Bothered, sought help and received it	17	4	2	3	3	6	4	18	3	60
Bothered, sought help, receiving none of value	12	0	3	0	1	0	0	6	1	23
Bothered, sought help, more confused by conference	3	0	0	1	1	2	0	8	1	16
Blank	18	6	21	8	14	3	2	27	3	102

an effective religious program at college had solved many of the difficulties which had arisen; third, that there might be a tendency on the part of some students to keep their science and religion in water-tight compartments, thus avoiding any conflicts. What proportion of the students is to be found in each of the various groups, it is of course not possible to say. Attention may be called, however, to the great need of effective pastoral service at these centers, so that when conflicts arise help will be at hand. The sixty students who had been bothered and sought help and received it are rich evidence of the contribution which such work may render to the leading Lutherans of the coming generation. The students do not seem to feel that the interviews are as important as the pastors estimate. In giving reasons why the Lutheran student work has proved vital[7] to them only twelve students mentioned personal counsel. It is not easy to explain this,

[7] See Table 25, p. 82.

TABLE 25

REASONS GIVEN BY STUDENTS WHY UNIVERSITY CHURCH WORK HAS PROVED VITAL AND VALUABLE TO THEM AND HOW THEY THINK WORK SHOULD BE CONTINUED AND INCREASED

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
Work worthwhile and important	36	7	3	5	0	9	2	33	8	103
Religious advantages—keeps one close to church	22	4	3	3	5	22	6	7	3	95
Social advantages	19	3	2	3	6	8	2	17	1	61
Pastor effective and popular	7	1	0	0	0	4	0	2	0	14
Friendships	6	0	2	2	1	0	0	1	0	12
Personal counsel	6	1	0	0	1	2	0	1	1	12
Special value for freshmen	7	0	0	0	0	0	0	2	0	9
Can be improved—not enough of it	2	1	0	0	1	0	0	5	1	10
Need money to expand and get better facilities	0	0	0	0	0	3	0	15	4	22
Leadership needed	0	0	0	0	0	0	1	5	5	11
No contact with, or knowledge of the work	12	4	23	15	26	0	3	10	5	98

and no explanation is offered. Table 26 gives the reasons why the work is not considered vital by some students.

OTHER MEANS OF EFFECTIVE CONTACT WITH STUDENTS

The question was asked of the pastors as to what were the other means of effective contact with students. Thirty mentioned letters, cards, church bulletins, etc., which were mailed out to the students from time to time; thirteen said they found organized visits to students by members of the congregation to be helpful;

TABLE 26

REASONS GIVEN BY STUDENTS WHY WORK HAS NOT PROVED VALUABLE OR VITAL

REASON	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
No contact with or knowledge of the work	12	4	23	15	26	0	3	10	5	98
Live at home	11	5	2	1	1	0	0	0	0	20
No chance for work to be vital	4	2	2	1	3	0	0	4	0	16
Not interested by work	1	0	0	0	0	0	0	12	0	13
Interest in church lacking	1	0	0	0	2	0	0	6	1	10
Does not attract enough to make it valuable	2	1	0	0	0	0	0	3	2	8
Y. M. C. A. and chapel are enough	2	0	1	0	1	0	0	0	0	4
Blank	21	5	10	5	5	4	4	35	2	91

six of the pastors said that they arranged suppers at the parsonage to which students were invited. Three mentioned receptions. Special student secretaries or helpers who acted as assistants in carrying out the general student program were used by three pastors. Four churches arranged for Sunday teas conducted by the Luther League to which students were invited.

A fine example of special pastoral work is being carried on by the student pastor in Philadelphia. His home is open to the students. They can go there at all times and make themselves at home before the open fire and enjoy the friendship and inspiration of a Christian home. Many of the students are entertained at dinner and at small evening parties. All of the Lutheran students are welcome on the same cordial basis. The value of such an institution as this pastor's home in the lives of college students is beyond estimation, and the request of the pas-

tor in Boston for a parsonage in which he can carry on just such a program as this should bring a ready response from the neighboring synods and the United Lutheran Church as a whole.

Other devices used by Lutheran churches are:

1. Church papers in the college library
2. Distribution of Lutheran literature
3. Advertising in the college handbooks
4. Sending delegates to the regional conferences of the Lutheran Student Association of America
5. Broadcasting the student message, which reaches men who would not otherwise come into contact with the work
6. Advertising in the college papers and daily papers of the town
7. Contacts of pastors with students in the social and athletic events of the university
8. Correspondence with parents
9. A plan to put Lutheran students into some Lutheran home for dinner during the college year
10. A Luther Club
11. Arrangement to interview every Lutheran student registering for the first time as soon as possible after his arrival in the college town
12. Efforts to get students to participate in various church activities such as singing in the choir and teaching Sunday school classes
13. Movies on Sunday evening

It is undoubtedly true that few centers use many of these additional means. Student churches tend to adhere closely to a traditional program which has a certain effectiveness, but this might be increased by such devices as are included in this list.

Several true-false statements dealing with programs for student work were submitted to the denominational secretaries. They bear upon additional phases of the work. The statements and replies may be of interest. One statement was worded as follows:

> The local church should provide every opportunity to students for participation and training. They should be represented on practically all the Boards and Committees of the Church, and bear full responsibility along with other members of the Community.

Five secretaries marked this true without any qualifications, and one drew a circle around it to give it emphasis. One marked it false, and it is interesting to note that this secretary carries on the most limited student program of the seven. One marked the first sentence true and the second false. There is a very definite movement for including students in the life and activities of the church to the extent of training them for service on the various

boards and committees. This would probably train the students to serve, and would also make the entire student group feel that the church they attend is their church.

Another statement submitted was:

Every student who is a church member at home should be considered a member of the University Church. Only those should be allowed to vote, however, who contribute to the support of the church, attend services, and partake of communion.

There were greater differences of opinion on this proposition. Three marked it true, though one of these felt that affiliation was a wiser plan. Two marked it false; one thought such a plan useless; one divided the question, marking the first statement true and the second false. This raised in a different way the problem of how to help the students to become a vital part of the university church.

Three other statements have to do with organization:

Every denomination student group, even as small as ten, should have an organization and should with the pastor plan a well-rounded social, religious, missionary and leadership training program covering the whole year, and put students in charge of the various phases. (The above statement would be true if the lower limit were ———.)

Three accepted the statement and marked it true, placing the lower level at 10. One placed the lower limit at 20, one at 25, and one at 500. One objected to the statement "covering the whole year."

If there is a "certain" number of non-resident students of a particular denomination the best plan would be to build a student church which the students themselves would run (with the leadership of a pastor), and the community members should be secondary in number and influence. That certain number is ———.)

To this proposition three gave an unqualified false; one checked false with the exception "unless there is no local constituency"; one is doubtful, but thinks perhaps 150 students might provide a basis. One writes "after eight years of experience I do not know"; another makes no check, but adds, "We have not tried this. Should like to experiment if I could get the money."

The best plan is to let the students have their own organization and the local church theirs, but let the local church offer to the students the facilities they need for their church activities.

Four mark this unconditionally false; one checked it as true; one writes, "It depends on local conditions"; one admits that "In general this is our practice." This last proposition seems the exact opposite of the one which deals with the participation of students in the life of the local church, and it is condemned almost as thoroughly as the other statement was approved.

These results indicate rather clearly the majority opinion of denominational secretaries on certain matters. They believe that students should have a very definite and close relationship to a normal community church, in the life and activities of which they would find full opportunities for expression and participation, and that they should, in addition, be organized to carry on an aggressive student program.

Evangelization and Recruiting

The university churches are not primarily evangelizing agencies. Their task lies in holding the Lutheran students in the church and in developing and enriching their lives. In the process of carrying on an active program, however, other students not members of the Lutheran Church are drawn in and it is part of the Christian duty of Lutheran pastors to reach those other students who have not made definite confession of their faith.

The reports from the 456 students in five centers show a membership in the United Lutheran Church of 358, non-members 89, and blanks 9, as indicated in Table 17. These 89 were members of other Lutheran synods or other Protestant denominations who had affiliated themselves with the Lutheran work. Some, however, belong to no church, and represent prospective members with potentialities of leadership. Twenty-three different churches reported accessions during the year 1926–27. Eight churches received 38 students on confession of faith, five churches reported 7 student baptisms, fifteen churches reported 35 students received by transfer of membership. It is the policy of student churches to insist upon students keeping membership in their home churches. Occasionally, however, a student, who has permanently left his former residence because his parents have moved or other ties there have been broken, feels that he wants to carry his church membership with him. In such a case the student is welcomed by the student pastor. It is possible that the 35 transfers were largely of this class.

Guest membership, as a definite enrollment in local university churches on a basis which will not disturb primary membership in the home church, is used only in Philadelphia and New York City. The former reports about 200 guest members; the latter only 15. Guest membership is not popular throughout the church. Local pastors feel that it is an attempt to wean the students away from their home churches, and it seems that membership in the Lutheran Associations is a more desirable policy. At Cornell all students are considered members of the student church, but in order to vote they must contribute to the expenses of the church and take communion at least twice each year.

The 38 converts reported in the eight churches is testimony to the aggressiveness and effectiveness of the religious program in these centers. The other seventy-two churches which make no such report might well investigate their own programs with a view to discovering certain factors which might make their own churches more attractive to students. Such additions to Lutheranism through this type of college work seem in themselves well worth the financial investment which has been made.

The United Lutheran Church has never considered non-Lutheran institutions a significant source of professional church leadership. However, in the New York and New England Synod, the Committee on Recruiting for the ministry saw, as early as 1909, the opportunity of cultivating university students and drawing into the ministry and other lines of professional church leadership highly trained and aggressive college students from these institutions. This phase of the work is promoted by the secretaries of the Department of Women Students in their work with colleges, especially in view of the fact that they also represent the Women's Missionary Society in this field.

Seventeen churches reported recruiting a total of 30 full-time religious workers through their respective centers in 1926–27; seven churches reported 11 ministers; twelve reported 16 missionaries; two reported 3 parish workers. These 30 full-time professional leaders for the church are an important achievement and should bring confidence in and support to the student work. The secretary of women students reports that of the 28 women with A.B., M.D., or M.A. degrees appointed to missionary positions since the merger, 12 were from Lutheran institutions, 8 were from tax-supported institutions, both state and municipal,

and 8 from other non-Lutheran colleges. It is significant that 57 per cent of the highly trained women missionaries who have gone out in the past ten years have been educated at other than Lutheran institutions.[8] This is especially noteworthy because when an individual has decided upon religious work before he goes to college, he almost invariably enters a denominational institution. On the other hand, most of those who go into religious work from non-Lutheran institutions represent the results of recruiting service that has been done by workers with students. This, of course, speaks eloquently of the possibilities of university church work and of the need of a larger investment in developing programs in this field.

Attitude of Students Toward University Church Work

One of the questions in the student blank asked for an estimate of the extent of participation by Lutheran students in the Lutheran student program. Another asked for their attitude concerning the plan and method by which it was carried out. Table 27 gives the judgment of the students as to the extent of participation. They feel that 20 per cent of the Lutherans in these five centers were actually performing some duty in connection with the student work, and that 34 per cent attend meetings, but do not perform any special duties. This means that they estimate that a total of 54 per cent of the students are actually supporting the work. These same students estimate that 43 per cent of the students are indifferent and 7 per cent are opposed to the whole idea of Lutheran student work.[9] While these are averages of estimates by students, they are worthy of consideration because they come from 235 different individuals with varying points of view. Practically the same group of individuals estimate that 43 per cent of the Lutheran students fully approve of the present plan of Lutheran student work; that 44 per cent are in no way opposed to it, but are indifferent as to what particular plan is followed; that only 13 per cent are opposed to the present methods and prefer some other plan; while 7 per cent are opposed to any campus religious work whatsoever. Conclusions drawn from estimates such as these can be no more valid and hence have

[8] Effort was made to secure data from the Board of Missions as to place of training of the missionaries appointed by them, but no data were received.

[9] These percentages do not total 100 per cent, because of incomplete and erroneous lists of percentages made by some of the students.

no more importance and value than the estimates themselves, because combined errors in judgment will not necessarily produce truth.

TABLE 27

AVERAGE JUDGMENT OF STUDENTS CONCERNING PER CENT OF APPROVAL OF PLAN AND METHOD OF LUTHERAN STUDENT WORK

ATTITUDE	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	AVERAGE
	Men	Women	Men	Women						
Fully approve present plan and method	47	68	52	17	30	77	46	43	11	43
Indifferent to plan and method	48	41	50	56	52	17	37	40	51	44
Opposed to present plan, preferring some other	5	5	20	25	6	3	9	12	32	13
Opposed to any campus religious work	10	4	17	1	22	1	4	9	2	7
Blank	61	18	36	21	34	13	3	51	12	
									Total	249

PROGRAM DEVELOPMENTS

The survey would not be complete without an attempt to determine the needs felt by both churches and students. No movement can long remain static without approaching death. Keen discrimination is required in answering questions in this field. Even though they may have been hastily made, the judgments expressed on the blanks received have some value, and they are presented in this section.

THE STUDENT'S POINT OF VIEW

Table 28 shows the number of students who have been helped by student work. Of the 456 reporting, 217 stated that they had been helped in a vital way. This number is 47 per cent of the total. Two hundred forty-two students felt that the work was sufficiently vital and important to increase, while 108 more felt

it should be continued on the present basis. (See Table 29.) This indicates that the university church work has the general support of 350 of the 456 students, or 77 per cent of the total. The 94 who did not answer seemed not to know enough about the work to express any judgment, while only 12 of the entire number asked for a decrease, which means that the work is definitely opposed by only 3 per cent of the Lutherans reporting. Such approval should commend this work highly to the Lutheran Church at large. Of the 203 who answered "no" to the question concerning whether or not they had been vitally helped, 93 urged that the work be increased, 35 felt that the work ought to be continued, while only 12 felt that the work should be decreased. (See Table 30.)

The reasons given by students as to why the student work had proved vital and valuable to them are shown in Table 25. Many of the reasons were in such general terms that they have been classified under the phrase "work worth while and important." Of the remainder, the religious advantages, including the idea of keeping one close to the church, were mentioned 95 times, while the social advantages of the work were referred to 61 times.

Personal counsel, which ranked high in the estimation of the pastors and secretaries, was mentioned only 12 times by the students. Evidently this particular group of 456 students was not impressed by the personal conferences in which they had participated. The replies as a whole showed little discrimination but a general support and appreciation of the work.

In Table 26 are given the reasons why the work has not proved vital to some students. These students have little personal knowledge of or contact with the work. In such universities as Temple and the other Philadelphia institutions, we find quite a number who have had no contact with the student pastor, but these are exceptional conditions, since the pastor in Philadelphia has a field which no one man could possibly cover. A very small percentage state that they are not interested in the work which is going on; four state that they feel that the Young Men's Christian Association and chapel are sufficient, apart from denominational work.

The student blanks ask the question, "If you feel there should be increased effort in student work, what in your judgment are the next steps which should be taken in improving the effectiveness of the work for Lutheran students in non-Lutheran institutions?"

TABLE 28

STUDENTS HELPED BY THE UNIVERSITY CHURCH WORK

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Yes	63	6	7	7	15	32	9	69	10	217
No	51	13	26	15	25	2	4	57	10	203
Blank	2	3	9	6	6	0	1	9	0	36

TABLE 29

STUDENT DESIRES CONCERNING UNIVERSITY CHURCH WORK

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Continue	34	4	3	4	7	3	3	44	6	108
Increase	60	9	17	12	23	31	8	70	12	242
Decrease	5	0	1	0	2	0	0	2	2	12
Blank	17	9	21	11	14	0	3	19	0	94

TABLE 30

STUDENT DESIRES OF THOSE ANSWERING "NO"

	University of Pennsylvania		Temple University		Other Philadelphia Institutions	Cornell University	State Teachers College	Pennsylvania State	University of North Carolina	Average
	Men	Women	Men	Women						
Continue	10	3	2	1	3	2	0	21	3	45
Increase	23	4	10	8	15	0	3	25	5	93
Decrease	5	0	1	0	2	0	0	2	2	12
Blank	13	6	13	6	5	0	1	9	0	53

The suggestions which were made are given in Table 31. The fact that only 155 of the 456 students answered this question is evidence that many had not given serious consideration to the work, or were not sufficiently close to it to recognize its deficiencies. "More social life" was mentioned by 40 students, however, and "better organization" was felt necessary by 34. While in institutions where there was not much social life there was a demand for a "Luther Club," in institutions where there were

TABLE 31

STUDENT SUGGESTIONS CONCERNING IMPROVING THE EFFECTIVENESS OF THE WORK

SUGGESTIONS	UNIVERSITY OF PENNSYLVANIA		TEMPLE UNIVERSITY		OTHER PHILADELPHIA INSTITUTIONS	CORNELL UNIVERSITY	STATE TEACHERS COLLEGE	PENNSYLVANIA STATE	UNIVERSITY OF NORTH CAROLINA	TOTAL
	Men	Women	Men	Women						
More social life	14	3	3	2	4	1	3	9	1	40
Better organization	7	4	2	1	9	1	0	0	1	25
Lutheran club should be organized	2	0	5	1	9	0	0	3	1	21
Secure additional pastoral help	4	1	0	0	0	6	0	4	5	20
Holding meetings and conferences	6	1	3	1	3	0	0	5	0	19
More money necessary	1	0	0	0	0	0	0	8	6	15
Secure best men as student pastors	2	0	0	0	0	5	0	6	1	14
Closer contact with pastor	4	0	1	1	2	1	1	2	0	12
Student social center	3	0	0	0	0	0	0	4	2	9
Start some Lutheran work	1	0	0	1	4	0	0	0	1	7
Personal work by students	0	0	0	0	0	2	3	2	0	7
Endowment	0	0	0	0	0	6	0	0	0	6
Develop interest in church work	1	1	0	0	0		0	4	0	6
Blank	81	16	28	22	26	0 16	9	95	8	301

many clubs and organizations this need was not felt. Fourteen expressed their feelings that only the best men should be secured as student pastors, which constitutes an appeal to the denomination adequately to finance the local university churches. Where certain needs of the program had been discussed with the students, these found expression in the blanks. For instance, at Cornell, six students included the need of an endowment in their answers. The answers as a whole cover a wide field and bring forth the various needs of a constantly developing work.

Table 32 sets forth the specific recommendations with regard to the various elements of the student program. The need for more emphasis was felt most keenly concerning "Freshmen help and counsel," which was checked by 202 of the students. Two hundred one of them desired more emphasis on "Lectures on personal problems." Satisfaction with present conditions seems to center around "Deputations" and "Pastoral Work." Little dissatisfaction with the present program was expressed. "Missions," "Study of Church Doctrine and History," and the "Study of International Relations" were the items most frequently checked as requiring less emphasis. One could not base a program on the results of these particular responses, but they are of value in showing student trends and in giving suggestive leads for further development of the student programs.

The Pastor's Point of View

The future of the university pastor movement depends upon the vision, the statesmanship, the careful planning and the persistent determination of the pastors themselves. It is therefore of importance to know how they consider the development of their work, its needs, its possibilities, and its financial requirements. Three questions of the pastor's blank were designed to secure the data for tabulation. Of the eighty returns, only 27 or 33.7 per cent of the total contained answers to any of the questions dealing with these fundamental considerations. When so large a percentage of the pastors are not articulate concerning the problems of growth and development, the situation seems serious.

The first question asked was worded as follows: "What in your judgment are the next steps needed for improving the effectiveness of the work for Lutheran students in these non-Lutheran institutions?" Only 41 pastors, or about 50 per cent,

TABLE

CHANGES IN PROGRAM

	University of Pennsylvania			University of Pennsylvania			Temple University			Temple University		
	Men			Women			Men			Women		
	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change
1. Social activities	38	3	43	3	0	6	18	0	3	8	0	3
2. Missions	24	8	23	2	1	4	7	4	7	4	0	4
3. Financial counsel	28	2	44	1	0	4	9	0	7	6	0	4
4. Deputations	23	3	47	0	0	5	6	1	6	3	0	6
5. Helpful literature	41	2	30	4	0	3	17	0	1	13	0	1
6. Study of industrial conditions	38	8	27	3	0	3	13	1	4	7	0	3
7. Religious and moral instruction	40	2	35	6	0	2	14	0	5	12	0	1
8. Freshman help and counsel	49	0	33	6	0	2	13	0	3	11	0	2
9. Vocational guidance	37	4	34	3	1	4	15	1	2	10	0	3
10. Pastoral work	23	2	51	1	0	3	10	2	5	6	0	4
11. Study of international religions	38	9	30	6	0	4	14	1	4	6	0	3
12. Study of church doctrine and history	41	7	28	1	0	4	9	2	4	8	0	1
13. Discussion groups	39	6	35	9	0	0	12	0	2	7	0	1
14. Outside student conferences	37	4	35	3	0	3	11	0	2	4	1	3
15. Lectures on personal problems	50	3	22	5	0	4	13	0	2	8	0	2
Total	546	63	537	53	2	51	181	12	57	113	1	41
Blank	15			10			20			9		

made any answer to this question. A few responded in general terms. Both the answers and the absence of answers show a lack of a working philosophy and a failure to grasp the general problems of the field. The answers given were expressed largely in local terms, which duplicated in many cases the answers to the next question.

Several ideas, however, were expressed sufficiently often to gain special recognition. Eight individuals emphasized the necessity of bringing the various Lutheran bodies together into one church. Especially in the Middle West and in the Northwest

32

SUGGESTED BY STUDENTS

OTHER PHILADELPHIA INSTITUTIONS			CORNELL UNIVERSITY			STATE TEACHERS COLLEGE			PENNSYLVANIA STATE			UNIVERSITY OF NORTH CAROLINA			TOTALS		
More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change	More Emphasis	Less Emphasis	No Change
15	1	14	5	2	24	10	0	2	47	4	62	12	1	2	156	11	159
14	4	8	17	1	10	6	0	6	38	17	59	7	2	5	119	37	146
14	2	7	8	2	16	6	0	6	48	3	54	8	2	4	128	11	146
9	1	10	5	3	14	9	0	3	27	5	72	7	2	4	89	15	167
16	1	4	17	2	8	11	0	1	57	5	44	10	1	2	186	11	94
13	1	8	12	1	11	7	0	5	43	7	51	11	1	1	147	19	113
16	0	7	10	0	18	12	0	0	58	5	44	12	1	0	180	8	112
17	1	19	12	11	13	10	0	2	71	5	35	12	1	1	202	8	100
13	1	8	10	1	16	9	0	3	49	10	48	8	1	4	154	19	122
10	0	9	3	0	23	9	0	3	42	8	62	10	2	2	114	14	162
13	2	6	9	5	13	11	0	1	48	10	50	5	2	5	150	28	116
13	2	6	9	5	10	10	1	1	44	13	49	9	2	3	144	32	106
15	1	10	7	2	17	9	0	3	63	4	42	10	1	3	171	14	113
16	0	9	10	5	13	9	0	3	37	13	56	11	0	2	138	23	126
18	0	4	14	2	13	10	0	2	73	7	25	10	1	2	201	13	76
212	17	129	148	32	219	138	1	41	745	116	753	142	20	40			
13			3			2			14			3			89		

was this need keenly felt. The barriers between the various Lutheran groups seem to hinder the student program, and unity seems to these pastors the first step. Seven urged the development of an appreciation of student work throughout the church, and the coöperation of the home pastors in directing students to the Lutheran university churches.

The presence in many localities of hostility on the part of home pastors to the work of the student pastors and to the attendance of the students at non-Lutheran colleges was mentioned by four, and these urged that efforts be made to allay that opposition.

Even in high circles in the Church there is some opposition to the whole university pastor movement because it seems to encourage Lutherans in attending non-Lutheran institutions. One pastor suggests that the full coöperation of the local congregation in the university town be secured as the basis of effective work, which, of course, is a fundamental policy of the University Department. Even here minor jealousies develop which hinder and cripple the work.

Six pastors state the fundamental principle that there should be adequate facilities for student work near the campus. The term adequate is not defined, but may be interpreted to include a suitable auditorium, educational assembly rooms, individual classrooms, social rooms, large and small dining rooms, an accessible office for the student pastor, and a library of Lutheran literature. The emphasis, however, is on proximity to the campus. Students will not go far for social rooms, and if the church attempts to become a center for student life and interest, facilities must be located along the paths which students ordinarily travel. Social rooms where Lutheran students may find acquaintance and fellowship with others of their own denomination, and from which as a headquarters an attractive student program may be promoted, experience dictates, must be near the campus.

The development of a better program was stated by seven to be the next step. The specific items of the program were socials, visits, pastoral work, conferences, and Lutheran literature in the library. The need of full-time, ordained, and specially trained student pastors was voiced by four. These felt the necessity of developing a group of specialists in this field who would be called to give their whole time to this important work. The use of students' spare time, the employment of seminary students where they were available, the hiring of parish workers, and the enlistment of trained laymen were also offered as solutions of the problem of personnel in the carrying forward of this program. Other things were mentioned in the light of local needs. A parish house was desired by two, while others listed adequate and permanent support, an endowment, and a parsonage.

It is evident that there was no general consciousness of a specialized field of work, with special personnel. It is quite evident that these pastors need to be brought together, to see their tasks in the largest outlines, to get inspiration from the work which is

going on in other centers, and to feel the importance of the responsibility which is theirs. Money for conferences in geographical districts is needed, as indicated by the returns from this question. It would be better to cut appropriations to centers for work, and give these men a vision of their task. If they had such outlook, they could secure necessary funds from the students and from parents in amounts which would dwarf the small contributions now doled out to these centers. It seems unfortunate that face to face with the opportunities of training and developing 14,000 students, only one pastor mentioned adequate and permanent support, and only one other mentioned endowment. One of the great needs is for permanent support, but the requests of the pastors were relatively small.

There is an urgent demand from the students for opportunities for self-expression, but not one reference is made by pastors to the possible development of a democratic program for student work. These pastors need an awakening to democratic procedures in the handling of this work.

Two other questions concerning the development of the work were asked the pastors: "What more could be done for Lutheran students if your church were more liberally supported?" and "In your judgment how much more would this additional proposed work cost per year?" Here is where the lack of serious thought is most evident. Thirty-six, or nearly 50 per cent of those returning blanks, had no answer whatsoever to the questions. In other words, the others had apparently never given the matter sufficient thought to say what additional things might be done for the students in their centers. Nine desired new church plants and two of these estimated the cost at from $100,000 to $150,000, while one stated that the expense would be heavy. The others made no estimate. Six of the nine suggested better locations near the campus. Eighteen listed improvements, while one desired a parsonage. Three felt the need of a parish house, two wanted headquarters near the campus, and two thought that denominational dormitories would be helpful. One felt the need of an endowment of $100,000. The remainder, nine in number, desired improvements in terms of classrooms, writing rooms, social facilities, etc. The proposed cost of these improvements is exceedingly small. One suggests a $2,000 expenditure, and one uses the term heavy, but the other estimates are in small amounts—

five ranging from $25 to $600. These estimates do not indicate sufficient careful thought to the problem of what the expense would be to bring these plants up to ordinary efficiency. One suggests that a better program and a meeting place would cost $25 a year to take care of 121 students. Another estimates that improvements to the church and advertising for a student group of fifty-three would cost $250. It is difficult to know what they have in mind, but such estimates are obviously inadequate.

Seven pastors felt the need of assistant ordained pastors, the cost of which was estimated as follows:

3—$3,000.
1—$1,500.
1—$ 900 to $1,800.
1—estimates the cost of such help as low as $900.
1—makes no estimate.

Six pastors desired student help, two of them estimated the cost at $100, one at $150, two at $270, and the other at $300. Student help is better than none, and in so far as it frees the pastor for work with students it is a justifiable expenditure. It should never mean that the students take the pastor's place in those essential relationships with individuals and groups.

Two pastors desired parish workers, non-professionals, who are not otherwise occupied. One of these estimated that the cost would be about $500, while the other suggests that the cost would be small. Here again such help should put the pastor in closer touch with the students but should not come between him and them. Seven expressed the need of secretarial help which is variously estimated at from $75 to $500. Such help would relieve the pastor of a certain amount of detailed work and release his time for more important service.

Better programs of work were desired by twenty pastors, as follows:

6 desired more social life
5 wanted to secure good special speakers
2 wanted library facilities with Lutheran books
2 felt the need of more personal work
2 wanted closer coöperation with the Lutheran Student Association of America
1 desired a church bus to carry students back and forth
1 felt the need of more visits
1 thought more study classes would help solve his problem

1 proposed sending out letters and literature to the students as a constructive basis of service.

Fifteen estimated the increased cost of the program as follows:

3 at less than $100
6 at $100
5 at from $150 to $300
1 at $500.

This last estimate has to do with music for the church to make the service of worship more attractive. It is doubtful if such an item as this should be included in the list as a part of the development of a better student program, important as music may be. Five made no estimate of the additional cost of the program proposed.

While much could be done with these sums of money, there seems to be a failure to appreciate the broader aspects of the student program which would cost much more. Perhaps these ministers have been trained to ask for small sums for fear larger amounts would not be forthcoming, but there is also evidence of a lack of vision of what should be done for the students attending the non-Lutheran colleges and universities.

Advertising was desired by five, and three of these proposed special amounts of $100 for this purpose, while another thought $200 would be necessary. There is no doubt that advertising would help, but when advertising is not coupled with a constructive and complete program, it will not secure results. The best advertising is a vigorous, active, interesting program of work. Only two pastors mentioned the problem of upkeep of plants; one of these estimated the cost of upkeep of a parish house at $1,500; the other made no estimate. Upkeep of new equipment is an important consideration when the work is expanded.

In summing up this section, one feels that there are only a few pastors who really come to grips with the university church problem. What these few pastors see and feel should be shared by the entire group of those intrusted with the responsibility of training the college students of this generation for service and usefulness in the church during the coming years.

CHAPTER VIII

EQUIPMENT AND PERSONNEL

Equipment

In the statement of principles for Lutheran student work adopted by the Board of Education, there is an item concerning equipment which reads as follows:

> There is therefore needed in every university center a representative Lutheran church, with adequate Bible School and social equipment.[1]

This equipment is deemed necessary in view of the statement of objectives which has been given. The student church is to be practically no different from any community church. The students need worship, study, and social life, and provision for these should be found in every church.

It is interesting to note in this connection the judgment of denominational secretaries concerning equipment. The seven who answered the blank checked this question in such a way that their combined ratings as to the importance of equipment would read as follows:

1. An auditorium conducive to worship.
2. An easily accessible office for the university pastor.
3. An attractive social room, open day and night.
4. Individual classrooms for religious education.
5. A religious library of books and magazines.
6. Dining facilities with a well-equipped kitchen.

Other items, such as a game room, movie booth, and quarters for a chaperon, seemed unimportant or unnecessary. The fact that all except one of the replies put the need of an auditorium for worship first is very significant, for it places vital religion as the primary consideration in the determination of physical facilities.

This problem of equipment is complicated by the fact that

[1] *Minutes of the Board of Education, May 4, 1920,* p. 52.

universities and colleges so frequently are located in small towns where the local church is poorly financed and equipped. Such a church may possess some of these features, but very often they are not adequate for effective student work. At Pennsylvania State College, located at State College, a very small church with inadequate auditorium and educational facilities, is obliged to minister to a local congregation of several hundred and, in addition, to 400 students. It was impossible for the local congregation in this particular instance to build the type of church that was necessary to meet the student needs, and six of the synods have united in authorizing a campaign for $100,000 to provide a first-class church plant.

What is necessary there is also essential at other places, and the denomination as a whole should coöperate in building adequate churches at such institutions to take care of the religious nurture and development of Lutheran students. At the University of North Carolina there are eighty Lutheran students and no Lutheran church. The Lutheran pastor from Durham spends one day a week in Chapel Hill but because of the absence of church facilities his services are decidedly limited. North Carolina Lutherans should recognize the need of that local situation and build a church which would adequately care for the Lutheran students, or a coöperative plan should be worked out with other denominations. In the long run this investment in facilities for student worship, study, and social life at university centers will probably return to the church in financial values alone many times what is expended.

What has been done at Cornell will be an example and inspiration to the denomination for years to come. There was no Lutheran church at Ithaca before the war, but there were Lutheran students in Cornell. The New York and New England Synod recognized the need and after years of effort there was built at the main entrance to the campus a beautiful Lutheran church, which cost $145,000. What could be done there without a local congregation, can be done elsewhere, and where a local constituency is able to bear some of the expense the problem is even less difficult of solution. Where such a program is not practicable or possible, a coöperative enterprise would insure the needed religious advantages for Lutheran students.

One of the finest Lutheran churches in the country, and perhaps

the most attractive at any student center, is the one at Madison, Wisconsin. It was built in 1922 and is valued at $450,000. This cathedral church is located just across the street from the university campus, and is an inspiration to all who come within its doors. This church plant, adequate in every way to minister to the hundreds of Lutheran students at this important center, is the result of the efforts of the various student pastors, beginning in 1909 with Dr. Howard R. Gold and continuing under the successive leadership of Rev. Howard Snyder, Rev. Goehring, and Dr. A. J. Soldan. It was during the pastorate of Dr. Soldan that the church was built, and he continues to be the pastor.

Many of the churches in these various university centers are within easy walking distance of the campus. Fifty-four of the eighty pastors reporting gave the distance as follows: across from campus, 6; one to five blocks away, 19; five to ten blocks away, 8; more than ten blocks away, 21. The churches which are more than ten blocks away are rather inaccessible and these should probably be replaced by plants closer to the campus. Thirty-three of the 54 seem to be well located for student work. Some churches are so far removed from the campus that the church itself does not constitute a social center. Such churches have attempted to improve the situation by the establishment of a social room nearer the campus where students can meet the pastor, and where committee meetings may be held and a student program promoted.

The Lutheran church in Champaign, Illinois, is twelve blocks from the University. It was soon found unsatisfactory as a meeting place for students during the week. A room was rented in a building much frequented by students, and this was furnished attractively as a social center. By virtue of that additional equipment, the Lutheran work has taken on new life. Activities have increased, the pastor's contacts have multiplied, and the church on Sunday is better attended than ever before.

Denominational dormitories are being advocated by many workers in this field. Two pastors expressed a need for them in blanks sent in. Experiments are being made, and the results of these should be carefully checked. Girls' dormitories at Ohio State University, operated by the Presbyterian and Episcopal churches, have been very successful. A contribution of this kind to the comfort and spiritual inspiration of students is one which will bring student appreciation.

The reports of pastors concerning the places where conferences were held had some bearing on equipment. In the sixty-seven replies to this question, home was given by 38, office was given by 37, and student rooms was given by 7 pastors. This further emphasizes the need of an accessible office where students could meet the pastor, and to which they might be encouraged to come. There seems to be less hesitancy on the part of students to go to an office than to a home. The fact that "home" is so frequently given is probably the result of the fact that many of these pastors have no office.

Personnel

The success or failure of the student work lies largely with the pastor. The time he gives, the attitude he holds, his responsiveness to student needs and desires, his leadership in financing the program, his tact in keeping a friendly and coöperative feeling between the townspeople and students, all help to determine the effectiveness of the student program. Therefore, the primary consideration must continue to be given to personnel.

The seven denominational secretaries who expressed their opinion of what was of first importance in student work rated the various elements in the following order:

1. A well-trained, congenial, efficient and inspiring pastor (unanimous).
2. Adequate permanent support.
3. The best of coöperative relations with other denominational pastors.
4. A well-planned program.
5. A church plant, adequate in every way for student work.

According to the judgment of these secretaries the personal element in student work is most important. It is the key to the whole situation. The plant to them is least important, but the spiritual forces there operative are primary.

The greatest handicap to the work is probably the frequent moves of the pastors in these churches. New men coming in cannot develop a student program at once and a costly interim occurs which handicaps the student organizations which existed under the previous pastor. The best pastors and the finest spirited individuals should be retained in these centers, but it has been found that the financial inducements offered by these churches, which many times cannot be adequately supplemented

by the University Department and neighboring synods, are frequently insufficient to hold them in student work.

Sixty-five of the 80 pastors reported as follows concerning the length of time they had been in student work: more than ten years, 11; five to nine years, 22; three to four years, 15; less than three years, 17. Thirty-three of the pastors, or practically one-half of those reporting, by virtue of more than five years of service should have a thorough acquaintance with local conditions and an understanding which should enable them to build up a strong student program. Even the 15 who have been in student work from three to four years should have effective organizations well established. The other 17, however, are more at a disadvantage in the newness of the relationships which a college community places upon a minister. Long term pastorates are necessary and only adequate finances can guarantee such a condition.

Concerning the qualifications of student pastors, there is one official statement of the Board of Education contained in the principles previously referred to. It reads as follows:

> The pastor should be qualified by personal piety, intellectual attainments comparing favorably with those of the faculty members, and a sympathetic understanding of the intellectual problems of faith that affect the students.[2]

The seven denominational secretaries checked the qualifications of student pastors in the order of their importance as they judged them. The result was:

1. Genuine liking for students as a group and the capacity to understand them.
2. Ability to preach.
3. Ability to advise on all kinds of student problems.
4. Capacity for associating easily with young people.
5. Acceptability to university people and other pastors.
6. Ability to organize and promote the enterprise.

There seems to be general recognition of the fact that the heart of the pastor must be in student work if he is to be a success. Other skills may be important, but if he lacks the urge and does not feel the thrill of student work, he is unfitted for a university center. Next to this factor is his ability to inspire students and guide them through preaching. He should be a college and seminary trained man, one who can think as clearly and express himself as definitely as any man on the faculty. He should have a

[2] *Op. cit.*, p. 52.

message which is sufficiently vital to students to make them want to hear what he has to say. He should have a manner sufficiently pleasing and attractive to make him sought by students for personal conferences, and he should be the type of man who inspires confidence because of his understanding of human problems. Such men are not easy to find, but they can be developed, and the University Department should have an adequate budget for the training of young men for these important pastorates.

CHAPTER IX

FINDINGS AT FIVE UNIVERSITY CENTERS

A general survey such as this is limited in the extent to which detailed study of local situations can be made. It was possible to visit five centers chosen because they seemed to represent different types of work. Each center will be discussed separately. The data contained in the returns from the pastors' and students' blanks are not included in this chapter, however, but will be found tabulated by centers in Chapters IV and VI.

University of Pennsylvania

Student work at the University of Pennsylvania is typically metropolitan in its features. The pastor is responsible for about 1,800 Lutheran students in twelve different schools and colleges as follows:

University of Pennsylvania	700
Drexel Institute	300
Jefferson Medical College	50
Hahnemann Medical College	40
Temple University	490
College of Osteopathy	15
College of Optometry	25
College of Pharmacy	100
School of Industrial Art	10
Women's Medical College	6
Miss Illman's School	15
Princeton University	50

Such an assignment of responsibility is distinctive, duplication in the United Lutheran Church being found only in the city of Boston.

In order to make even a gesture at pastoral care for these 1,800 students the pastor must be related not to one church, but to many, and there are ninety Lutheran churches in the city of Philadelphia. The student pastor's name is carried on the church bulletins of a number of widely scattered churches. His time

and effort are centered in the Lutheran Church of the Holy Communion, where he teaches a class of university students in the morning and directs the work of the Luther League in the evening. His relationship with the other churches is necessarily casual and remote.

The pastor estimates that one-half of all the Lutheran students in these Philadelphia institutions are commuters, which means that on Sunday they are accessible to their home churches, and are therefore of only secondary concern to him. His primary responsibility is for those who are away from home, but even with this reduction in numbers, the task is too large for one person to do well. Reports from the students not in the University of Pennsylvania show that he is touching the other eleven institutions very superficially. This is no condemnation of the pastor, for he is busy sixteen hours of almost every day; but it calls attention to the need of a staff of at least part-time workers who can minister to the students in all the institutions of Philadelphia.

Brief History of the Work.—The Lutheran student program in Philadelphia began in 1909. A letter written in that year to the students tells the story in an interesting way. Part of it reads:

Philadelphia, December 14, 1909.

MY DEAR SIR:

You will find enclosed a list of your fellow Lutheran students in the different departments of the University to whom invitations were sent for the recent reception given by a committee of Lutheran clergymen and laymen of this city in coöperation with the Christian Association of the University. There are Lutheran students in the University whose names are not on this list. It is the committee's desire to complete it and to that end it solicits your aid. Will you kindly give us the names and addresses of any such students you may know whose names are not on the list?

* * * * *

From time to time, you may receive invitations from pastors of Lutheran churches, located reasonably close to the University, to their regular or special services as well as to social entertainments given in their churches. The Committee hopes that you will find it convenient to accept these invitations, if they should not interfere with your work; make the acquaintance of other Lutheran people, and at all times maintain and develop your Lutheran teachings.

Should you at any time be unduly perplexed or in trouble of any kind the committee is anxious to make you feel that a personal and confidential relationship will be very easy for you to create and may be one of the

most desirable things for you to establish. If such difficulty should arise we ask you to call. . . .

The committee in Philadelphia worked through the Christian Association until a full-time Lutheran pastor was called in 1917. From that time the Lutheran Student Work Committee of Philadelphia continued to work in the heartiest coöperation with the pastor, doing all it could to make the student work as effective as possible.

Rev. C. P. Harry was called by the Committee on University Work of the General Council to be the students' pastor in Philadelphia. He served until he became secretary of the University Department in 1921. During his pastorate the coöperative Christian Association organization, as outlined under another heading, was created and was approved by the Board of Education in 1920. Rev. Robert H. Gearhart, Jr., became university pastor in 1922 and now holds that position. During Mr. Harry's pastorate in Philadelphia extension work was undertaken not only in the city among the other colleges and institutions there, but also throughout the state. Mr. Gearhart now has only Philadelphia and Princeton as responsibilities.

Type of Work.—The religious work at the University of Pennsylvania is rather unique in that it is interdenominational in character. The denominational workers constitute the Christian Association, which has a General Director who is chairman of the group and the coördinating influence for the maintenance of unity. He is assisted by an Associate General Director.

At the present time there are six denominations which are officially coöperating in the Association: Baptist, Episcopal, Lutheran, Methodist, Presbyterian, and Reformed. Representatives of these denominations are in charge of the various departments of work: religious education, conferences and special meetings, vocational guidance, deputations, Christian world education, and literature. In addition, there is one person who promotes social service and summer camps, another who has charge of the International Students' House, a woman who directs the University Settlement House, another woman who has charge of women students, and still another person who is a missionary representative in Shanghai. One of the staff is assigned to work with small denominational groups.

The Lutheran pastor has responsibility for vocational guidance as his special assignment in this unified organization, and works with any student, Lutheran or not, who needs help. Because of this campus-wide program, the pastor estimates that one-third of his time is given to non-Lutheran students. This is balanced, however, by the service which the other members of the staff render to Lutheran students. Besides this coöperative work the Lutheran pastor carries on a Lutheran student program which is described in another section.

This comprehensive Christian student organization has met with real success, and has been the inspiration for other similar enterprises. It is praised both within and without the university at which it is operating. The financial backing by students, alumni, and the population at large speaks well for its results.

Facilities for Work.—The physical equipment for Lutheran student work in Philadelphia includes the Christian Association Building for the students of the University of Pennsylvania; the student pastor's home at 231 South 39th Street, which serves as a center of pastoral work, largely for University of Pennsylvania students; and the Lutheran churches of the city.

The only special equipment for Lutheran work is at the University of Pennsylvania. The new Christian Association building was completed in the spring of 1928, and constitutes probably the best building for religious work on any campus in the country. It represents an investment of $650,000, and was financed by contributions from students, alumni, and residents of Philadelphia. (The students contributed more than $60,000.) It contains an auditorium, social rooms and lounges, a reading room, conference and committee rooms, and individual offices for every member of the staff. Here the Lutheran pastor has his office, and does most of his formal work. With every type of facility such as private rooms for interviews, small rooms for committee meetings, dining rooms for lunches and dinners with denominational groups, social rooms for promoting fellowship and acquaintance among students, the Lutheran student pastor has every possible advantage. This building is so attractive that students thoroughly enjoy going there.

The pastor's home is a "home" for the students as well. It was purchased by the Ministerium of Pennsylvania, which appropri-

ated $20,000 to be paid in annual installments of $2,000 for ten years, and the East Pennsylvania Synod, which appropriated $10,000 payable in five annual installments. The house and its repairs cost approximately $24,000. The Lutheran Women's League assisted in furnishing it. It is a house very well adapted to student work, and it is made especially attractive by the spirit of friendliness and hospitality which pervades it.

The Lutheran churches of Philadelphia provide a very important part of the equipment for student work, for Lutheran theory and practice center the student program in local churches. What is done on the campus in no way takes the place of the services of the church. The auditoriums for worship, classrooms for Bible classes, and social rooms for receptions and parties are indispensable. The University of Pennsylvania students, and also those from Drexel Institute, use the Church of the Holy Communion more than any other, and it is there that the pastor spends most of his time on Sunday. St. Matthew's Church also ministers to some students from the University. The Messiah Church is reaching most of the Lutheran students at Temple University. Other churches are also offering a cordial welcome to the students who come to them.

Finances.—The total budget of Lutheran student work at Philadelphia is $6,350 and is divided as follows:

Salary (home is provided)	$3,000
Discretionary fund	750
Entertainment and house repair allowance.	1,300
Telephone and telegraph	50
Annual banquet, luncheons, etc.	400
Conference and travel	200
Printing and postage	200
Taxes and interest	270
Coal	180
Total	$6,350

Office expenses and secretarial assistance are carried by the general budget of the Christian Association.

Program.—The student pastor in Philadelphia concentrates on the Lutheran students in the University of Pennsylvania. He also calls upon some students at Drexel Institute since the stu-

dents there are accessible. He goes to Princeton once a month, and calls upon as many Lutheran students as possible. The other institutions receive relatively little attention because the students in them are very difficult to reach.

The Lutheran student program at the University of Pennsylvania is carried on in coöperation with the Christian Association. The Lutheran student-president is an ex-officio vice-president on the cabinet of the local Christian Association. He appoints chairmen for the following twelve committees: deputations, social service, religious education, world missions, International Student House, finance, young people's societies, personal work, special meetings and conferences, commuters, publicity, and graduates and faculty. These committee chairmen form the Lutheran Student Executive Committee, which works out its program for the year with the pastor. Each committee chairman is also the Lutheran representative on the Christian Association committee of the same name. By this organization all the religious work of the campus is thoroughly integrated.

The student programs in the churches center in the church organizations such as the Sunday school and Luther League. The campus organization does not extend into church activities. The students find themselves in a normal church atmosphere, and there is no effort to integrate or even correlate the two programs.

This survey cannot pronounce upon the wisdom and efficacy of this plan, but the question should be definitely faced as to whether or not the two religious programs for students should be kept so distinct. The great demand in educational procedure to-day is for integration, and the programs at Philadelphia seem to violate this rather fundamental principle.

The pastor conducts discussions in a freshman dormitory, in a fraternity house, and in the Sunday school. The first two are a part of the campus program, and cover a period of twelve weeks; the Sunday school class is held in the church and meets throughout the year. Discussions outlined in such books as those by A. B. Curry, *Jesus and His Cause* and *Facing Student Problems,* as well as in the student problems series of the Young Men's Christian Association, are used both on the campus and in the Sunday school class. It is through these classes that many contacts are made and a basis laid for a wide and helpful ministry.

The primary interest of the pastor is personal. He estimates

that in 1926–27 he had more than 600 personal conferences with students. He entertained fifty-two students at dinner. He estimated that two hundred came to see him either at his home or at his office, and that he called on forty per cent of the students in their rooms. Although as a result of this work no student joined a Lutheran church in Philadelphia, about fifteen joined churches in their home towns, and in three cases the entire family united with the church. Recruiting was also successful, for through the pastor's efforts two candidates for the ministry and three for missionary service were secured.

The students are related to the local church on the basis of guest membership. More than two hundred students enrolled themselves in the Church of the Holy Communion. This type of membership does not disturb the primary membership of the students in their home churches, and gives them a relationship which is essentially the same as regular membership, with all privileges except voting. Because the Lutheran student program is centered in the Christian Association, such a membership as this seems necessary to make the students feel themselves a part of the church which they attend.

Another division of the program consists in distributing religious literature. The University Department has prepared some very helpful booklets. *Living the Life,*[1] which is by far the most popular of all, necessitating to date a total edition of 40,000, is used to some extent at the University of Pennsylvania. *Science and Religion; Do They Conflict?* [1] has proved most helpful to students there, and other pamphlets in the order of their value are as follows: *Truths by Which We Live,*[1] *As a Lutheran,*[1] and *Some Reasons Why.*[1] The students are also greatly interested in Fosdick's *Adventurous Religion,*[2] Brown's *Why I Believe in Religion,*[3] and Fleming's *Marks of a World Christian.*[4] Copies of these are circulated among the students, where the pastor feels that they will be most helpful. The Lutheran Student Association sends out news-letters to all the Lutheran students, and seeks to keep them in touch with the activities of the Lutheran program.

The "Help Hepner" missionary project claimed the attention

[1] Booklet prepared by the University Department.

[2] Fosdick, Harry Emerson, *Adventurous Religion, and Other Essays.* Harper and Brothers, 1926.

[3] Brown, C. R., *Why I Believe in Religion.* The Macmillan Company, 1925.

[4] Fleming, D. J., *Marks of a World Christian.* The Association Press, 1919.

of part of the students, but only $200 was raised last year. This means that the students are not taking the missionary cause very seriously, although the effort is to be commended.

At St. Matthew's Church and at Messiah Church three Mt. Airy Seminary students are promoting and directing student work. Two of them are working directly under the university pastor. These churches are reaching a number of students in their vicinity, and the help of the Seminary students is strengthening the work in these centers.

Of the one hundred twenty-eight University of Pennsylvania students answering the blanks, only one was taking a course in the field of religion in the University. With twelve courses offered, it seems that more of the Lutheran students should take advantage of this work.

Cornell University

The Lutheran Church at Ithaca, New York, serves 254 Lutheran students in two institutions as follows: Cornell University, 204, and Ithaca Conservatory of Music, 50. The church is located near the edge of the Cornell University campus at the main entrance and is passed by all the students as they go and come from the business center of Ithaca. This places the church in the most advantageous location for ministering to Cornell students. The girls of the Conservatory, however, have a long trip from their new campus to the Church. As yet, however, the distance has not materially affected their participation in the work. The other churches are located at greater distances from the University in the town and the students must walk down the long hill or take the trolley.

Brief History of the Work.—Student work began officially at Cornell when Rev. Samuel G. Trexler assumed the office of the students' pastor for the New York and New England Synod on December 1, 1912. He was responsible for the work in the larger university centers within the bounds of the Synod, spending two weeks in one place and then moving on to another. His first service at Ithaca was held on February 10, 1913. The Cornell Lutheran Club was organized on March 3, 1913, and Carl G. Kinscherf was elected president. The first formal Lutheran event at Cornell was the celebration of the Holy Communion on

Good Friday night, 1913. From 1914 to 1916 monthly services were held by Rev. C. A. Ritchie, of Binghamton, and Rev. John Bassler. Dr. E. F. Keever was the first resident pastor serving parts of the years 1916 and 1917, at the end of which time he was sent overseas. During this period there was a movement to secure property. The minutes of the Cornell Lutheran Club for January 25, 1915, record the following action:

> Resolved that the Cornell Lutheran Club establish a fund for the purchasing of property for a Lutheran Church for the use of the Lutheran student body and the Lutherans of the City of Ithaca. Be it resolved that the Treasurer be Chairman of a Committee to receive and solicit pledges for the above purpose.

This was the beginning, but the action of the New York and New England Synod led to the final organization.

The present student pastor, Rev. William M. Horn, began his work there on November 30, 1917. The Lutherans met in Barnes Hall at first, later in Cascadilla Manse, 118 Dryden Road, and in November of 1919 the property on Oak Avenue was secured. A campaign for $92,700 with which to build a church was conducted in January, 1923, and on May 13, 1923, ground was broken. The present beautiful church was dedicated on June 10, 1925.

Type of Work.—The University Church at Ithaca is unique in that it is run by the students themselves and the whole program centers around them. The council of twenty-one members determines the program of the church, outlines its activities and executes its policies. A student is president of the council. There are four ex-officio members of the council: the president of the Women's Auxiliary, the superintendent of the Sunday school, the treasurer of the Association, and the pastor of the church. The other members are elected by the students themselves. This church is incorporated as "The Lutheran Association of Ithaca, New York." Every Lutheran student is a *de facto* member of the Lutheran Association, provided, first, that he communes at least once a year; second, that he contributes regularly to the expenses of the church.

The church property is held by a board of directors composed of eleven members who attend to the business management of the church. The president of the synod is an ex-officio member of this board as well as pastor of the church. Some of the alumni

are also members. This board constitutes merely a holding organization.

There are very few people in the church who are not connected in some way with Cornell University. The Lutheran members of the university faculty, and their families, are members of the church. The children of the faculty members and of the married students constitute the membership of the lower grades in the Sunday school, but the atmosphere of the church is distinctively of student character.

The Lutheran student organization does not coöperate with the Christian Association at Cornell, which is organized in much the same way as the one at the University of Pennsylvania. The pastor for various reasons has not found coöperation helpful to the Lutheran group, and he feels that they are better off out of the Christian Association than in it. The widely different experiences resulting from the Lutheran work at Cornell and that at Pennsylvania may be explained in part by the fact that at Cornell the Lutherans have a student church in which every activity centers, and at Pennsylvania they do not. Personalities doubtless have something to do with the differences in experience. Coöperation in student work among denominations is a widely accepted principle, but one finds it difficult to criticize any method of procedure where the total result is as favorable as it is at Cornell. On the whole, however, it would seem desirable to have some contact and coöperation with the general student program on the campus.

Facilities for Work.—The physical facilities with which this work is equipped are very superior. The church constitutes the center of work. Within, it has a dignity and atmosphere which seems highly conducive to worship. The educational and social facilities in the basement are much better than the average church provides. It is not, however, equipped for a complete religious educational program with separate departments, which have perhaps seemed unnecessary in view of the distinctive character of the church. There is a separate room for the primary department, but the remainder of the school worships together in a large assembly room. There are three classrooms, two of which are used by student classes. The office of the pastor in the church is a pleasant room, inviting and accessible to the students.

The church seems lacking in two facilities: first, a sufficient number of separate classrooms for carrying on different courses of study to meet the varied needs of students and to train them for the highest usefulness in the church; second, a social room where students can relax in easy chairs, meet their friends, and enjoy real fellowship in the church atmosphere. Willard Straight Hall, located on the campus not far from the church, may be said to meet this latter need, at least in some respects. Seven denominational secretaries in the field rated a social room as the feature third in importance in the equipment for student work, and it would seem consistent and wise to provide one under Lutheran direction.

Next door to the church is the parsonage. This is owned by the Lutheran Association and not by the directors who hold the church in trust. The parsonage is modern and adequate for the needs of the minister and his family. It is the center of a great many social events for the students, and on Sunday evenings it is usually the center of a gathering of students at the close of the evening service.

Finances.—The church property with the adjoining parsonage is worth at least $175,000. There is a mortgage on the church for $15,000 and one on the house for $6,000, a total indebtedness of only $21,000. The pastor expects this to be paid in 1929. The New York and New England Synod pays the salary of the pastor, which has just been increased from $3,600 to $4,500, with parsonage furnished.

The local expenses are met by the local congregation which is composed almost entirely of students. For the year 1927–28 the receipts of the Lutheran Association were as follows:

Weekly envelopes	$2,154.65
Offerings on the plates	372.13
Easter offering	2,156.26
Gifts, mostly from alumni	1,771.52
Advertisements in "The Lutheran Student"	528.52
Sunday school offerings	379.94
Women's Auxiliary	113.39
Miscellaneous	1,706.83
Total	$9,183.24

If the gifts are deducted, there remains a total of $7,411.72,

which was raised almost wholly by students. The Women's Auxiliary is made up of the wives of professors and graduate students, and therefore its contribution might be included in the total. The last item, miscellaneous, refers to notes and similar income, which is paid ultimately by students. This item also includes the Christmas offering, which amounted to $500. In the formal report of the pastor at Cornell the gifts from students were placed at $7,200, of which $7,000 was devoted to current expenses.

From a student population of 254, there are 170 weekly subscriptions to the student church, averaging 34 cents each for every Sunday of the school year. This coöperation on the part of the students is secured by a canvass of all the Lutherans enrolled in the University by teams of their own group. The students feel that the church is theirs, and that they are responsible for its support.

One hundred seventy-five alumni of Cornell are supporting the university church. This is about 50 per cent of those Lutheran students who have graduated within recent years. One-half of these one hundred seventy-five with whom the pastor is in touch are active in church work. It is significant that so large a proportion of the students who graduate at Cornell return to local churches for useful service. These alumni contributed last year $1,250, and this year their contribution was approximately $1,700. The pastor desires that an endowment of $100,000 be raised, the income of which would pay the salary of the pastor. When that is done the church will no longer depend upon appropriations from the synod to meet any of its needs.

Program.—The student program is the church program, for there is none apart from the church. It begins on Sunday morning with the church school at 9:45, the attendance approximating one hundred. There are two student classes, one of men with an enrollment of twenty-four and one of women with an enrollment of sixteen. The teacher of the men's class is an instructor in English at Cornell, and the teacher of the girl's class is the hostess at Willard Straight Hall. The curriculum is based on a study of life problems discussed in the light of pertinent Bible passages. At 11 o'clock there is the regular preaching service with an average attendance of about two hundred ninety-

three, most of whom are students. This service is broadcast, as is also the evening service, thus reaching a great many people who cannot come to the church. At 3 o'clock in the afternoon, the pastor conducts a radio hour in which he answers questions which have been received by mail or which are sent by telephone during the progress of the talk. The broadcasting equipment, costing approximately $6,000, was the gift of one student. There are two licensed radio operators in the church. At 8 o'clock the regular evening service is held. On Monday evening at 8:30, the pastor conducts a Bible class in his study. The average attendance is about twenty.

The students in this church are trained in service. In the first place they are all taught to give, and the student work is entirely self-supporting. In meeting the budget of $7,000 there were one hundred seventy weekly givers who average thirty-four cents each. Last year there was a shrinkage of only twenty per cent in the pledges. Since most of the students in the Lutheran Church are working their way through college, this may be considered a very generous response. It shows on their part a deep appreciation of the contribution which the church is making to their lives. In addition, three hundred seventeen persons participated in the Easter offering.

The students themselves are trying to organize a Finnish Lutheran Church in the rural district near Ithaca. A worship service is being provided by radio in an abandoned Methodist Church and a Sunday school is being developed there to care for the children, and to provide for the religious education of the community.

The Lutheran Student, a monthly magazine edited and managed by the students, is self-supporting through its advertisements. By careful check it has been determined that these advertisements are economically sound for the subscribers.

The Women's Auxiliary of the church works primarily with the wives of graduate students who need the friendliness of such a group. Membership or participation is not limited to members of the church, except that the officers must be members. There are no dues, and the social phases of the work are stressed.

A Boy Scout troop in the church is led by the university physician and he is assisted by a number of students. Of the seventeen Sunday school teachers in the church, fourteen are students. A careful record of the student attendance at Sunday school and at

church services is kept, and the pastor has a record of each individual student in these relationships.

Some Results.—The pastor states that the fundamental purpose of his work at Cornell is recruiting for full-time Christian service. Perhaps this special emphasis is explained in part by the fact that the whole project of Cornell was inaugurated and promoted by the Committee on More Men for the Ministry of the New York and New England Synod. As a result of this emphasis four individuals were recruited this year for the ministry and three for foreign missionary service.

The following is an excerpt from an article by the pastor on the contributions of the work to the church:

> In ten years, three men have gone into the ministry of our Church, and two women into its Mission field; two more men are now preparing for the ministry; and one man and one woman for the Mission field. Many more are studying with full service in mind. Gettysburg, Muhlenberg, Luther, Wagner, St. Olaf Colleges have called men from here as Professors; Midland will be added next year; while at other Colleges and State Universities are men and women who are putting in practice their Church experiences in Ithaca. Five of our graduates are Superintendents of Sunday Schools in Lutheran Congregations, while others teach in Sunday School, are active in the Luther League, in ushering in the Lutheran Churches with which they have become connected, in leading the Scouts, and in doing other forms of Church work. Two of our women graduates are wives of Lutheran pastors, while three others are in full time Y. W. C. A. work. Our Church is interested in doing its duty in the Community, and its members play an active part.

Pennsylvania State Teachers College at Indiana

There are enrolled in the Pennsylvania State Teachers College at Indiana, Pennsylvania, one hundred forty-three Lutheran students, all of whom are girls. This institution was formerly a normal school, but has recently become a four-year college. There is one Lutheran Church five blocks from the college in Indiana, Pennsylvania.

Type of Work.—The student work at Indiana is quite different from that at Philadelphia or Cornell. It began years ago with the interest of pastors in the girls who were attending the Normal School. As the years passed the interest increased, and was furthered by field work begun by the Department of Women Students. The local church considers the students at the college as a part

of its constituency. They are welcome to all of its services, and may participate in all of its activities. A committee of the church is assigned special responsibility in the care of students, but its activity depends upon the leadership of the pastor. In the year 1927 this committee was not functioning, because the pastor had arrived in the spring of that year and other parish duties consumed his time.

There is no Lutheran Club or Lutheran Student Association at Indiana to promote a student program. There is a Student Bible Class, which has its officers, and this is the extent of the student organization. To be unduly critical of a situation such as this would perhaps be unfair to the pastor and to the church. It may be said, however, that a Lutheran Student Association should be organized, and assisted in planning a year's program in which all the essential features set forth in the booklet, *What to Do,* should be included. It might also be suggested that the local student committee be organized and allowed to work on a very definite program.

Physical Facilities.—The Lutheran Church of Indiana is a beautiful structure with an unusually good auditorium. There are no special provisions for student work, but classrooms and social rooms are adequate in size for the students' needs and the church offers these gladly for their use.

Program.—The student program of Indiana is a very simple one. The students have a Bible class in the Sunday school with an enrollment of 60 or 70, and an average attendance of 45. There are usually about 50 present at the Sunday morning service. Girls attend only occasionally in the evening. A students' reception is held at the beginning of each year. Last year 250 students attended this affair. Letters are sent out in the fall inviting the students to the regular services, which constitute the important offering of the church to the students. There is no association or organization promoting other phases of student work. The program is exceedingly limited and undeveloped.

One of the secretaries of the Department of Women Students visited the institution soon after the new pastor arrived, and met with the girls, but was unable to confer with the pastor to discuss the student program, although she tried several times. If the

pastor received any letters or literature concerning the student work upon his arrival at Indiana, they escaped his notice. Because he has received no help, he has therefore devoted his time to the needs of the local church and neglected the student work. As yet it has not been possible for the pastor to do much personal work. He estimates that during the few months of his pastorate last year he had only two personal conferences with students. The students have no special projects to which they are giving, but merely contribute to the plate offerings at Sunday school and church.

Pennsylvania State College

Pennsylvania State College is located in a secluded spot in the center of Pennsylvania. The Lutheran enrollment is 460. Only 70 of this total are women. To care for this large group of students there is one Lutheran church, located on the main street of the town, near the campus.

The atmosphere of the college is extraordinarily religious for a state institution. Until recently daily chapel attendance was compulsory, but this requirement has been abolished with the understanding that the president will organize an adequate religious program. It still requires Sunday church attendance either in the chapel or at one of the town churches. This requirement is of doubtful religious value to the students, although it does fill the pews on Sunday.

Type of Work.—The type of work found at Pennsylvania State College seems to stand midway between that at Cornell and that at Indiana. The Lutheran Church at State College, which was organized in 1909, has now a membership of 270, which forms a very good nucleus for work. The pastor must minister to this local congregation, work which is in itself a full-time task. In addition to that he must undertake the religious nurture of 460 students. He estimates that he is able to give 20 per cent of his time to the student program.

Facilities for Work.—The Lutheran student program at Pennsylvania State College is centered in the Grace Lutheran Church. Of the five or six churches in the town, the Lutheran Church seems least attractive. It is adequate in size, but it does not have room

for individual classes, and it is entirely unsuited to a student program. The pastor's home, which is next door, provides some additional equipment, but it is not well adapted to the entertainment of students.

There is a plan now under way to raise $150,000 to build a new church. The local church has pledged $50,000 of this amount. Committees in six different synods are authorized to assist in the campaign for the additional sum of $100,000. If this money is secured, the new church will be built. The local congregation feels entirely unable to build the type of church which is necessary for student work. It has a right to expect help from the outside, for if it were not for the presence of students the present plant would meet local needs.

Finances.—Grace Lutheran Church at State College, which was built in 1909, was freed from debt several years ago. The congregation is now ready to raise $50,000 for a new church. The Board of Education contributes to the student work $800, which is divided as follows: $200 for the pastor's salary, $300 for the student program, and $300 for employing student help. The Susquehanna Synod contributes $300 to the treasury of the local church. By a special canvass of the students $125 was raised and this, added to the $300 from the Board, provided $425 for the program. It was spent for socials, printing, Lutheran Student Association of America dues, student conference travel, and advertising. In addition, $400 was raised as a contribution to the building fund. A group of 460 Lutheran students should be able to raise more than $125 for local expenses, when 254 students at Cornell raised $7,000. As yet no alumni list has been made, and no canvass of alumni has been made. This is planned in the immediate future.

Program.—The Lutheran students have organized a Lutheran Student Association. The officers are elected yearly, with one president for the men's organization, and another president for the girl's organization. The president of the entire group is the president of the men's division. They have two secretaries, two treasurers, and the following standing committees: membership, social, religious instruction, athletic, music, and executive.

There are two Sunday school classes with a combined attend-

ance which averages 55. One is composed of girls and has an average attendance of 35; the other of men, and has an average attendance of 20. About 300 students attend church every Sunday, and the church must report the attendance of the individuals to the college. The Christian Endeavor meets at 6:30 P.M. on Sundays and has an average attendance of 30. It is officered and directed by the students, who select their own subjects and carry on their own discussions. The Lutheran Student Association is active and progressive, carrying out a well-rounded program. The students are very much interested in the Association and have themselves raised $400 for the building fund.

The objectives of the program, according to the pastor's point of view, are to keep the students close to the church and to enlist and train them for leadership in the church, both as laymen and as professional workers. Three of the students are now teaching in the Sunday school. More would be enlisted if it were not for the breaks caused by the vacation periods. About half of the choir is composed of students, and the ushering at both morning and evening services is done in part by them. In these ways the students are being trained in service. The plan, however, is not as inclusive as it is at Cornell.

The students are also trained to give. Some of their gifts were a small piano to the church, a small sum for the church choir, $45 to the Lutheran Seminary in Russia, $30 to a native worker in India, $400 to the church building fund, and twenty-five Bibles to the Sunday school. These gifts were in addition to the $125 for the local program, a sum which seemed relatively small.

In the promotion of the local program the pastor is aided by two students who are paid $150 each. These are the two presidents who do calling in the fall. The students are loyal and rather helpful, but the question naturally arises as to whether it would not be better for the students to relieve the pastor of some detail work in order that he might do the calling. The pastor, however, is emphasizing personal work. The estimate which he gives regarding personal conferences is 150, which means one each school day throughout the year, or five conferences a week. As a result of this work he has baptized one student and confirmed three. One young man was sent into training for the Christian ministry.

University of North Carolina

There are 80 Lutheran students in the University of North Carolina at Chapel Hill, where at the present time there is no Lutheran Church. The nearest Lutheran congregation is in Durham, which is eleven miles away. Whatever is done for the students in Chapel Hill must be accomplished in terms of a local program, for the church in Durham is too far away to provide an effective general ministry.

Type of Work.—The Lutheran work at the University of North Carolina is carried on by a visiting pastor, who spends one day each week at Chapel Hill, calling upon the students in their rooms, meeting with committees, and promoting the religious and social work through the Lutheran Student Club. The services of worship and preaching are held once each month by the visiting pastor. The Sunday school which meets every Sunday morning is conducted by local officers, although the visiting pastor assists in its organization. This type of work is quite different from the others treated in this section. It is of non-resident character, and inevitably lacks strength and continuity.

Facilities for Work.—The Lutheran students have no meeting place in Chapel Hill which they can call their own. The Sunday school and preaching services are held in a large, unattractive room in Girard Hall, one of the University buildings, which is centrally located on the campus. The social affairs of the Lutheran Club are usually held in the home of a faculty member, who is the leading influence in the student program. It is quite evident that a more suitable meeting place would facilitate the development of the work. There would be a new interest in the whole movement if the students could have a church of their own. While the Lutheran student body grew from 45 in 1926–27 to 80 in 1927–28, even this larger figure hardly warrants the heavy expense of a church plant. A student house might answer the need for the present.

There is another solution which was voiced emphatically by one student, and that is uniting with other denominations in some sort of coöperative or interdenominational program. This student felt that there were too many churches in Chapel Hill, especially since it is a very small community away from railroads and

devoid of industries. Chapel Hill will never be more than a college town and, therefore, growth is not to be expected. The town constituency of a Lutheran Church there would be practically limited to faculty members and a few shopkeepers. A plan for a church would necessitate a campaign for endowment to cover the pastor's salary and most of the expenses.

The present arrangement is unsatisfactory and inefficient. Some new plan should soon be devised. One cannot accurately judge what students under one set of conditions will do under another, but the fact that student contributions for all purposes in 1926–27 were only $20 does not indicate strength or interest. This may be considered all the more reason for a larger and more aggressive program of work.

Program.—References have already been made to certain features of the program. The outstanding limitation is, of course, the absentee leadership, and the fact that the pastor cannot give continuous oversight to activities. The local program is carried on by the Lutheran student group which has an enrollment of 40, and an average attendance of 25. There are two standing committees, the program committee and the social committee. The outstanding features of the program are as follows:

1. A monthly preaching service at 10 A.M.
2. The Sunday school which meets at 9:45 every Sunday, except on the Sundays when the Sunday school is held after the preaching service.
3. The Social meetings of the Lutheran Student Club, which is the same as the Students' Bible Class.
4. Three or four social events during the year.

There is an attempt to build up attendance among the students so that each may find help religiously and socially. The pastor calls on the students in their rooms at least twice in the early part of the school year.

CHAPTER X

SUMMARY AND RECOMMENDATIONS

Number of Students at Non-Lutheran Institutions

According to the figures available, it appears that 87 per cent of all Lutheran students reached by the United Lutheran Church in institutions of higher education are in non-Lutheran colleges and universities. While there are 2,115 Lutheran students in Lutheran institutions, there are at least 14,644 Lutheran students attending non-Lutheran institutions at which the United Lutheran Church is attempting some student work. Of this total, which is partially an estimate, 12,638 are included in the census of one hundred sixty institutions representing seventy-eight centers.[1]

These seventy-eight centers are distributed by states as follows:

California	3	North Carolina	5
Illinois	6	North Dakota	1
Indiana	1	Ohio	7
Iowa	6	Pennsylvania	16
Kansas	2	South Carolina	4
Maryland	3	Tennessee	1
Massachusetts	1	Virginia	2
Michigan	4	Washington	1
Minnesota	1	West Virginia	3
New Jersey	1	Wisconsin	2
New York	7	Wyoming	1

The 160 institutions include:

Tax-supported	50
Under denominational control	30
Private	28
Special type (the majority being private)	52

An analysis of the size of the Lutheran groups in these different centers follows:

[1] This number includes some Lutherans who are not members of the United Lutheran Church. The proportion is not known. It does not include Lutherans in those centers where there is no local or visiting pastor.

2 centers report 1,800 students each
6 centers report between 400 and 500
3 centers report between 300 and 399
9 centers report between 200 and 299
11 centers report between 100 and 199
13 centers report between 50 and 99
21 centers report between 25 and 49
8 centers report between 10 and 24
4 centers report less than 10

Since it is of the utmost importance for the Church to conserve and develop the religious life of its members during the period of their advanced education in higher institutions of learning, it would be poor strategy to neglect those members in non-Lutheran institutions who constitute so large a percentage of the total number of Lutheran students in higher institutions. It should, on the contrary, consider their religious and social care a major educational concern of the Church.

Non-Lutheran institutions should no longer be thought of as competing, but rather as supplementary institutions—providing education for Lutheran young people along certain scientific and professional lines which the Lutheran colleges are not attempting. There is evidence in the replies of the pastors of some opposition to student work in non-Lutheran institutions on the part of those who feel, perhaps, that students who do not attend their own denominational schools deserve little consideration. There are adequate reasons, however, why many of these students do not go to Lutheran institutions. These reasons have to do with expense, proximity of institutions, and the securing of particular professional training not offered in Lutheran institutions. The Church is faced with a condition and not a theory, and it must decide whether or not it is to abandon a large percentage of its highly trained young people during the critical years of their lives, or is to engage seriously in the task of providing an adequate religious and social program for students at non-Lutheran institutions.

The Work of the Board of Education

The Board of Education of the United Lutheran Church maintains a University Department in charge of a secretary whose headquarters are at Norristown, Pennsylvania, and a Department of Women Students in charge of a secretary with an assistant

whose headquarters are at 39 East 35th Street, New York City. The program of the Board in aiding student work includes counsel and guidance, through literature, personal letters, personal visits to institutions, conferences of workers, and financial subsidies.

During the past year fourteen student centers received supplements for salaries and expenses totaling $13,300. The largest salary supplement was $3,000 and the smallest, $100. Expense subsidies varied from $100 to $1,500. Six student centers received only salary supplements, amounting to a total of $5,390, in amounts varying from $90 to $3,000. Fourteen centers received aid for expenses only, totaling $2,630 in amounts ranging from $50 to $800. The total amount given to the thirty-four centers which were aided was $21,320 — $12,490 for salaries and $8,830 for expenses. Of this amount $3,500 was contributed by the New York and New England Synod to the work of the Boston area, leaving as the amount actually distributed by the Board of Education of the United Lutheran Church, $17,820.

During this period the University Department of the Board of Education spent for staff and overhead $6,200. An additional sum of $1,200 was available for special purposes. Thus the total of expenditures by the University Department was $25,220. The total budget for the Department of Women Students was $9,900. A number of synods are also subsidizing this type of work. Ten of the eighty centers reporting received help from synods to the extent of the amounts tabulated below:

1 received	$3,600
1 received	2,600
3 received help in amounts between	1,000 and $2,000
5 received help in amounts less than	1,000

The total of the amounts received by the ten chueches was $12,526.

During the past year—December 1, 1926 to December 1, 1927—the secretary of the University Department visited sixty-eight institutions, while the secretaries of the Department of Women Students visited one hundred twenty-six institutions, only sixteen of which were Lutheran.

At the present time the distribution of work according to types is as follows:

Types	Frequencies
I. Student pastors with pulpits	
A. Student pastors giving less than 10% of their time to students	51
B. Student pastors giving more than 10% of their time to students	21
C. Student pastors giving all their time to students	1
Total frequencies of Type I	73
II. Student pastors without pulpits	
A. Student pastors giving half or more of their time to Lutheran students	5
B. Interdenominational student pastors giving all of their time to students, partly Lutheran	0
C. Visiting student pastors	2
Total frequencies of Type II	7
III. Professors in the field of religion	
A. The denominational schools of religion	0
B. The interdenominational schools of religion	0
Total frequencies of Type III	0
Total frequencies of all Types	80

Organization for the Work.—The Board of Education should continue as the agency of the Church in furthering this enterprise. The two departments charged with the responsibility of student work, the University Department and the Department of Women Students, should have adjoining offices so as to facilitate coöperation in promoting, supervising, and measuring the effectiveness of student work. Under these conditions one set of records would do for both departments, one stenographer could be trained to handle the work of the two departments, and to serve as a definitely unifying element between the two.

If the offices are not adjoining, then a full-time stenographer should be employed by the University Department in order to release the time of the secretary for more important work. An allowance of $400 may offer some relief, but an office program of promotion can never be built around temporary and occasional help. Since less than half of the centers are visited by the secretary each year, and these only once, correspondence must serve as the medium for counseling and inspiring many pastors in their work with students. Under the direction of the secretary a stenographer could be trained to do this work and to obtain full reports from the field on activities and problems.

Every synod should have a "Student Committee" or "University Work Committee" to coöperate with student churches and the University Department. The work of this committee would embrace publicity for student work, the creation of the spirit of sympathetic coöperation, provision for financial assistance where needed, and other measures for promoting this important phase of the Church's educational program.

Foundations should be established with a board of trustees at every center having more than one hundred students. Incorporation would not be necessary unless property was to be acquired apart from the local church. The foundation would serve as a promoting agency, coöperating with the Synod Committee and the University Department, charged with the responsibility of providing adequate equipment and sufficient workers to carry on the highest type of program. The board of trustees should be representative of the local church or churches, interested synods, alumni, and the Church at large, having possibly an equal number of ministers and laymen. Local churches find themselves powerless to deal with so large a problem without help.

Greater efforts should be made to get the various student centers interested in and coöperating with the Lutheran Student Association of America. Since only eighteen of the centers reporting contributed anything to this student organization, much may be done in this connection. A movement in which the students themselves assume leadership offers excellent opportunity for developing interest in the church and inspiring initiative in Christian work.

Policies.—It would seem highly desirable to concentrate on the larger centers. The distribution as to relative size is as follows: 44 per cent of the centers have fewer than 50 Lutheran students; 25 per cent have more than 200; and 31 per cent have between 50 and 200. The 44 centers in which there are 50 or more Lutheran students include a total of 11,741 students, 93 per cent of the number reported as enrolled at the centers from which reports were received. These 11,741 students represent about 81 per cent of the total number of Lutheran students in non-Lutheran institutions. It is thus clear that a student program in centers where there are 50 or more Lutheran students would reach at least four out of five Lutheran students who are attending non-

Lutheran institutions. The thirty-three centers having fewer than 50 Lutheran students include a total of only 897 students.

The thirty-one centers in which there are 100 or more Lutheran students include a total of 10,864 students, or 86 per cent of the total number reported as being enrolled at the centers under consideration. These 10,864 students represent about 75 per cent of the total number of Lutheran students in non-Lutheran institutions. A student program in centers of 100 or more would thus reach three out of four of all Lutheran students in non-Lutheran institutions.

In all university centers where there are 50 or more Lutheran students a minister should be designated as the student pastor, and these pastors should be enabled to give more than 10 per cent of their time to student work. At the present time 13 pastors, responsible for more than 100 students, are giving less than 10 per cent of their time to students; and 9 more, responsible for between 50 and 100 students, are likewise giving the same small portion of time to this work. These 22 pastors should be put in a position to devote a liberal portion of time to students in their parishes.

Where possible an interdenominational pastor should be used in those centers where there is no local church. Such a plan is preferable to no pastor or to a visiting pastor. In this study, blanks were received, however, from only two visiting pastors. The plan of interdenominational coöperation is more economical and will be more effective with the students. Exceptions to this recommendation are made in those cases where the synods plan to build a student church such as the one at Cornell.

The favorable action of the Board of Education on the question of coöperating with the School of Religion at the University of Iowa should be approved and considered a precedent for many other adventures in providing courses in the field of religion at tax-supported institutions. There is no educational opportunity so distinctly religious as that found at Schools of Religion. Every dollar invested goes specifically into religious training. Students need religious instruction on an academic level as high as that of any other subject.

The Program.—Improving the program is a problem which involves the training and inspiration of the pastors. This can be

done in some measure by preparing more booklets with specific suggestions and plans for every phase of the work. These booklets would supplement those already existing, such as *Helping the Student* and *What to Do*. Further treatises should deal with such problems as these:

How to recruit for full-time Christian service
How to organize discussion groups
How to promote missionary interest and giving
How to plan student socials
How to plan a year's program in advance
How to conduct personal interviews
How to make calling on students more than a formality
How to make worship interesting and helpful to students

There is a technique for the distribution of such booklets which should be followed. They should be sent only on request. Letters might be sent out listing material as available on request and asking pastors if they are faced with problems which these booklets might meet. Booklets might also be given in connection with conferences and discussions, or as a result of personal interviews. Training work should be carried on through regional conferences, special correspondence, and personal visits.

These suggestions are made because so many pastors' reports revealed little or no idea of "what it was all about." The fact that nearly 50 per cent of the pastors expressed no ideas concerning the needs of their work, and that many more showed no real comprehension of the tasks involved is evidence enough of the need of further enlightenment. This in no way discounts the real progress which has been made in the past ten years.

The attention of the student pastors should be called to the opportunities which the students have of taking university courses in the field of religion. It should be the standard procedure at every center to confer with the faculty in order that provision may be made for offering the courses which the students need to fit them for religious leadership.

The pastors should be urged to organize discussion groups in those centers which now have none. Only 37 of the centers report the use of this means of stimulating thought, arousing interest, discovering needs, and solving problems. Such work is important since it has to do with the whole technique of meeting responsibilities.

Since personal interviews have such a large part in the student program, the technique of interviews should be brought to the pastor's attention. The discrepancy between the number of interviews held and the number of students reporting vital help from them gives this recommendation special force. Of 456 students reporting from five centers, only 12 stated that they had been helped in this way. The pastors in these same centers reported 1,072 conferences. Another situation also calls for special competency in interviewing. Of 354 students answering the question concerning apparent conflicts between science and religion 184, or 51 per cent, indicated the need of help. This help can probably be best given in a personal interview. Still another part of the program demands skill in interviewing. Only 17 pastors of 80 had any report to make concerning candidates enlisted for full-time Christian service. Recruiting is done largely through personal interviews.

Equipment and Personnel.—In the larger centers at least, improvements of existing church plant, perhaps an addition to the church, and in some cases entirely new equipment, will be required. The student church should have: an attractive auditorium suitable for worship, an accessible office in which the pastor can meet students, individual classrooms for the student groups, adequate social facilities, including a social room that is always open, and a dining room for student luncheons and banquets. In addition there should be a home for the student pastor which is adapted to the entertainment of students. In cases where the church is far removed from the campus it would probably be necessary to have a social center easily accessible to students.

Special personnel should be selected and trained for student work, student churches should confer with the secretaries in charge of this work as to selections for their pulpits, and the best men for student work should be sufficiently well paid to hold them in university centers through the years. The process of training should start with special courses in the seminary, and continue through the actual period of service in student pastorates. Every effort should be made to relieve the pastor of a student church from time-consuming details in order that he may devote his energies to counseling with students and directing their programs.

As to qualifications of pastors, the possession of those special characteristics which enable one to approach and really know students seems fundamental. Ability to preach and executive skill are also required. Ministers who have these and other valuable qualities should be directed into this work, which is so valuable for the church as a whole.

Finance.—In view of the fact that the Board of Education is at the present time subsidizing student work with only $19,284.24 (a work which ministers to practically 87 per cent of all Lutheran students reached) and is subsidizing the Lutheran colleges [2] to the extent of $51,391.59, (institutions which minister to about 13 per cent of all Lutheran students reached) a more equitable division of funds should be made.

An increase in the amount devoted to student work would accord generally with what other denominations are doing. The Presbyterian Church is spending approximately $3.60 per student, the Baptist Church possibly $2.75 per student, the Methodist Church about $2.15 per student, and the United Lutheran Church $1.60 per student in student work.

Since a student program for the Church as a whole, limited to centers where there are 50 or more Lutheran students, would reach four out of five of all the Lutherans attending non-Lutheran institutions, and since a program limited to centers where there are 100 or more Lutheran students would reach three out of four Lutherans attending non-Lutheran institutions, it would seem wise that financial subsidies should be limited to centers of 50 or more, and that a policy should be adopted which will care first for the needs of those centers which have at least 100 students.

Subsidies should be granted on the basis of an approved plan of organization and administration, which would include:

A. Maintenance of close and sympathetic coöperation between the synod (or synods) in which the student centers are located and the Board of Education of the United Lutheran Church.

B. Establishment of a board of trustees for each center having 100 or more Lutheran students; this board to serve as a promoting agency, charged also with administration and con-

[2] Leonard, Evenden, O'Rear and others. *Survey of Higher Education for the United Lutheran Church in America,* Vol. III, p. 386. Bureau of Publications, Teachers College, Columbia University, New York, 1929.

trol, serving the student-work enterprise in much the same manner as a board of trustees serves a college. This board should be authorized to raise, receive, and disburse funds, adopt policies, and engage staff members.

C. Submission to the board of trustees, or its representative, and to the Board of Education, of a general outline of the program to be followed.

It is recommended that subsidies for expenses be reduced to a minimum or altogether eliminated. Most workers in this field agree that the pastor is the key to the situation, and money should be used to secure the best men for student pastorates and to free him for service. Experienced and efficient men should have little difficulty in financing the expenses of a program.

Financing student work will require increased giving all along the line:

1. The students must be expected and trained to give to their own programs. If the students at Cornell can raise $7,000 for local work, students in other centers can be interested to the extent of becoming a real factor in the support of their work.
2. Synodical help is still only in the potential stage. According to reports, only ten of the eighty pastors were assisted financially by synods. In order to broaden this support there must be publicity in church papers and from the pulpits concerning the needs, problems, and opportunities of student work so that the Church as a whole may understand the conditions and be able to enter sympathetically into the project of training the students in non-Lutheran institutions for lay and professional leadership in the Church.
3. Special campaigns by individual centers will be necessary in many cases to meet the heavy responsibility which rests upon those centers. Campaigns should be reduced to a minimum, and the financing of student work should proceed generally through the regular channels of church giving.
4. All of these efforts will probably not provide sufficient support to make the progress which the church desires. In addition it is recommended that an endowment of at least $1,000,000, administered by the Board of Education, be raised to meet the urgent needs in centers where other efforts at financing have proved inadequate.

Results.—The study which has been made of student work in non-Lutheran institutions shows that the work is very significant. Of its real, constructive worth there can be no doubt whatsoever. It has been confirmed by impartial observers (who have studied five important centers with care), by the students themselves, and by the pastors. Data such as the following show something of the results:

30 full-time religious workers were recruited last year, according to the pastors' reports:
11 for the ministry,
16 for missionary service,
3 for parish work.
38 students were taken into the church on confession of faith;
7 were baptized.
3,707 personal interviews on vital problems were reported by the pastors.
800 discussion group meetings were held.
38 special student Bible classes were conducted throughout the year.
382 socials were given for the students.

The constructive nature of the enterprise, however, cannot be indicated or verified by statistical data or by amassing factual evidence. The presence of a sympathetic, enlightened, and God-fearing man, devoting his attention to students is bound to be a great influence for good; the open home of such a Christian worker and his devoted family is a center which gives comfort, confidence, and support to students removed from the influence of parents and childhood friends; and the participation of the students themselves in worship and Christian activities not only conserves interest in religion itself but affords education for future leadership in church affairs. The Church as a whole should regard the care and oversight of its members attending the non-Lutheran institutions as one of its major activities. This will become increasingly important as more and more Lutheran students seek graduate instruction in the leading colleges and universities.

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